

FATHER MAREST'S JOURNEYS

THROUGH ILLINOIS AND MICHIGAN.

1712.

FATHER MARTIN'S JOURNAL

THROUGH ILLINOIS AND MISSOURI

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LETTER VII.

FROM FATHER GABRIEL MAREST,* MISSIONARY OF THE SOCIETY OF
JESUS, TO FATHER GERMON OF THE SAME SOCIETY.

At Cascaskias, an Illinois Village, otherwise called, 'Of the Immaculate
Conception of the Holy Virgin,' the 9th of November, 1712.

MY REVEREND FATHER,

The Peace of our Lord be with you :

I WISH I was able to give you such information with regard to our Missions, as would correspond with the idea which you have perhaps formed. The account which one hears all his days in Europe of those vast countries in the East, thickly sown with villages and settlements, where an innumerable multitude of idolaters present themselves in crowds to the zeal of the missionary, naturally leads him to believe that things are here in the same condition. Here, on the contrary, my Reverend Father, in a great extent of country, we scarcely find three or four villages. Our life is passed in roaming through thick forests, in

[* In 1694 Father Marest accompanied the expedition of the celebrated d'Iberville, from Montreal to Hudson's Bay, with the force intended to capture the English forts at the latter place. The object of the enterprise succeeded and Marest commenced a mission to the neighboring Indians who are buried in almost perpetual snows. His diary of the expedition and winter spent there is full of interest, and the writer had translated it for publication with these letters. The size of the volume however obliged him to omit it. In 1695 the forts were retaken by the English, and Father Marest was sent prisoner to Plymouth. We now find him, after a lapse of seventeen years, laboring on the prairies of Illinois.]

clambering over the mountains, in paddling the canoe across lakes and rivers, to catch a single poor savage who flies from us, and whom we can tame neither by teachings nor by caresses.

Nothing is more difficult than the conversion of these Indians ; it is a miracle of the Lord's mercy. It is necessary first to transform them into men, and afterwards to labor to make them Christians. As they are absolute masters of themselves, without being subject to any law, the independence in which they live, enslaves them to the most brutal passions. There are, however, chiefs among them, but they have no authority. If they should resort to threats, so far from making themselves feared, they would find themselves immediately abandoned by the very persons who had chosen them to their office. They do not draw to themselves consideration and respect, except when they have, as they express it here, something to fill the kettle, that is, something with which to give feasts to those who should obey them.

It is this independence indeed which is the origin of all kinds of vices which rule them. They are lazy, treacherous, fickle and inconstant, deceitful, naturally thievish, so as even to glory in their address in stealing, brutal, without honor, without truth, ready to promise any thing for those who are liberal to them, but at the same time ungrateful and without thankfulness. The only effect produced by conferring a favor freely upon them, is to strengthen them in their natural arrogance ; it only renders them more insolent. "He fears me," they say, "for he courts me." Thus, whatever good will one may have to oblige them, he is restrained, that he may force them to value any little services he may render them.

Gluttony and the love of pleasure are above all those vices which are most prominent among our Indians. They become addicted to a most disgraceful habit of life, even before they are of sufficient age to know the shame which is attached to it. If you add to this the wandering life they pass in the forests in the

pursuit of wild beasts, you will easily agree that reason must be entirely stupified in this race, and that they are almost incapable of submitting themselves to the yoke of the Gospel. But the farther they are removed from the kingdom of God, so much the more should our zeal be animated to cause them to approach it, and to make them enter there. Persuaded that we can do nothing of ourselves, we know at the same time that all things are possible through the aid of Him for whom we labor. We have even this advantage in the conversions which God has been willing to effect through our ministry, that we are freed from all danger of pride, or any reference we might make to ourselves. We cannot attribute these conversions, either to the forcible arguments of the Missionary, or to his eloquence, or to his other talents which might be useful in other countries, but can produce no impression on the minds of our Indians: we can render the glory to Him alone, who even of the stones knows how to make, when it pleases Him, children unto Abraham.

Our Illinois dwell in a most delightful country. It is, nevertheless, not as enchanting as it is represented to us by the author of the new relation of Southern America, which has appeared under the name of the Chevalier de Tonti. I have, however, heard it said by M. de Tonti himself, that he disowned the work, and that he recognized nothing of it but his own name upon the title-page.*

[* Chevalier de Tonti was an Italian veteran, who as lieutenant to La Salle accompanied him in all his expeditions through the West and South-West, from 1680 to the melancholy death of La Salle in 1687. An apocraphal set of legends, full of geographical contradictions, was published under the title — “*Les dernières Découvertes dans l’Amérique-Septentrionale de Cavelier De la Salle, et les aventures de Chevalier Tonti, Gentilhomme Italien, compagnon de M. De la Salle, depuis 1678 jusqu’en 1690: Paris, 1697.*” This is probably the work to which Father Marest refers. Charlevoix seems in some cases to have copied its errors.]

We must acknowledge, however, that the country is very beautiful. There are great rivers which water it, vast and dense forests, delightful prairies, and hills covered with thick woods. All these make a charming variety. Although the country is farther south than Provence, yet the winter is longer, but the cold is not very severe. During the summer the heat is less oppressive, for the air is cooled by the forests, and the multitude of rivers, lakes, and ponds which intersect the country.

The Illinois river empties into the Mississippi, at the 39th degree of latitude. It is about one hundred and fifty leagues in length, but can scarcely be said to be very navigable except in the spring. It runs towards the south-west, and comes from the north-east, or east-north-east. The plains and prairies are all covered with buffaloes, roebucks, hinds, stags, and different kinds of fallow deer. The feathered game is also there in the greatest abundance. We find particularly quantities of swans, geese, bustards, and ducks. The wild oats which grow naturally on the plains, fattens them to such a degree, that they often die from being smothered in their own grease. Turkeys are also found there in great numbers, and are equally good with those in France.

The country is not bounded by the river Illinois. It also extends along the Mississippi on both sides, and is about two hundred leagues in length, and more than one hundred in breadth. The Mississippi is one of the most beautiful rivers in the world: during the few last years a boat has ascended it to the extent of eight hundred leagues, where water-falls* prevented it from going farther.

Seven leagues below the mouth of the Illinois river, we find a large river called the Missouri,† or more commonly *Pekitanoui*,

[* Falls of St. Anthony]

† Some of the other missionaries assert that the water of the Missouri is better and clearer than that of the Mississippi.

that is to say, muddy water, which discharges itself into the Mississippi on the western side. It is exceedingly rapid, and soils the beautiful water of the Mississippi, which flows from thence to the sea. Its source is in the north-west, very near the mines which the Spaniards have in Mexico, and therefore very convenient for the French who are journeying into that country.

About eighty leagues below, on the side of the river Illinois, that is to say, on the eastern side, (for the general course of the Mississippi is from north to south,) is the mouth of again another fine river, called *Ouabache*.* It comes from the east-north-east, and has three branches, one of which extends to the country of the Iroquois, another towards Virginia and Carolina, and the third even to the *Miamis*. It is said that silver mines have been found there. This, however, is certain, that there are in that country mines of lead and tin, and should some miners by profession come to make excavations in these lands, they might perhaps find mines of copper and other metals.

Besides these large rivers which water the country to such an extent, there are also a great number of those which are smaller. It is on one of these rivers that our village is situated, on the eastern side, between the rivers *Ouabache* and *Pekitanowi*. We are in the 38th degree of latitude. Large numbers of buffaloes and bears can be seen, which feed on the banks of the river *Ouabache*. The flesh of the young bears is a very delicate meat.

The marshes are filled with roots, some of which are excellent, as are also the potatoes, and other productions of which it would be useless to give here the barbarous names. The trees too are very lofty and fine. There is one to which they have given the name of Cedar of Lebanon; it is a large tree, very straight, which does not throw out any branches except at the top, where they form a kind of crown. The copal is another tree from

[* The Ohio River.]

which they procure a gum, which spreads an odor equally agreeable with that of incense.

Fruit trees are not found here in great numbers. There are some apple-trees and wild plum-trees, which would produce perhaps good fruit if they were grafted. There are plenty of mulberry-trees, the fruit of which is not as large as in France, and different kinds of nut trees. The *pacanes*, (the name they have for one kind of these nuts,) are of better taste than our nuts in France. They have brought us peach trees up the Mississippi, which reached here without difficulty. But among the fruits of the country, those which appeared to me the best, and which would certainly be esteemed in France, are the *Piakimina* and the *Racemina*. The latter are nearly twice the length of a finger, and about as large round as the arm of an infant; the former most resemble the medlar, with the exception that the crown of it is smaller. We have also grapes, but they are only moderately good. The vines grow to the tops of trees, where it is necessary to gather the fruit. We have often been obliged to make wine of them, for want of any other kind for the service of the Mass. Our Indians are not accustomed to gather the fruit from the trees, they think it much easier to cut down the trees themselves, and to this it is owing that there are scarcely any fruit trees about the villages.

It would seem as if a country so beautiful, and as widely extended as this, ought to be sown with villages thickly populated; there are however but three, counting our own, one of which is more than a hundred leagues from here, where there are eight or nine hundred savages, and the other is on the Mississippi, at the distance of twenty-five leagues from our settlement. The men are generally of a tall stature, very active and good runners, having been accustomed from their most tender youth to run in the forests after the game. They only cover themselves at the waist, leaving the rest of the body entirely naked. As to the females,

they cover also the breast with a piece of deer skin. But they are all modestly clothed when they come to the Church. Then, they wrap the body in a large skin, or clothe themselves well in a robe made of many skins sewed together.

The Illinois are much less barbarous than the other Indians. Christianity and their intercourse with the French have by degrees somewhat civilized them. This is particularly remarked in our village, of which the inhabitants are almost all Christians, and has brought many French to establish themselves here, three of whom we have recently married to Illinois women. These Indians are not at all wanting in wit, they are naturally curious, and are able to use raillery in a very ingenious way. The chase and war are the sole occupations of the men, while the rest of the labor falls upon the women and girls. They are the persons who prepare the ground for sowing, do the cooking, pound the corn, build the wigwams, and carry them on their shoulders in their journeys. These wigwams are constructed of mats made of platted reeds, which they have the skill to sew together in such a way that the rain cannot penetrate when they are new. Besides these things they occupy themselves in manufacturing articles from buffalo's hair, and in making bands, belts, and sacks; for the buffaloes here are very different from our cattle in Europe. Besides having a large hump on the back by the shoulders, they are also entirely covered with a fine wool, which answers the purpose to our Indians of that which they would procure from sheep, if they had them in the country.

The women thus occupied and depressed by their daily toils, are more docile to the truths of the Gospel. This however is not the case at the lower end of the Mississippi, where the idleness which prevails among persons of that sex, gives opportunity for the most fearful disorders, and removes them entirely from the way of safety.

It would be difficult to say what is the religion of our Indians.

It consists entirely in some superstitions with which their credulity is amused. As all their knowledge is limited to an acquaintance with brutes, and to the necessities of life, it is to these things also that all their worship is confined. Their medicine-men, who have a little more intellect than the rest, gain their respect by their ability to deceive them. They persuade them that they honor a kind of Spirit, to whom they give the name of *Manitou*, and teach them, that it is this Spirit which governs all things, and is master of life and of death. A bird, a buffalo, a bear, or rather the plumage of the birds, and the skin of these beasts, such is their *Manitou*. They hang it up in their wigwams, and offer to it sacrifices of dogs and other animals.

The braves carry their *Manitous* in a mat, and unceasingly invoke them to obtain the victory over their enemies. Their medicine-men have in like manner recourse to their *Manitous* when they compose their remedies, or when they attempt to cure the diseased. They accompany their invocations with chants, and dances, and frightful contortions, to induce the belief that they are inspired by their *Manitous*; and at the same time they thus aggravate their diseases, so that they often cause death. During these different contortions, the medicine-man names sometimes one animal, and sometimes another, and at last applies himself to suck that part of the body in which the sick person perceives the pain. After having done so for some time, he suddenly raises himself and throws out to him the tooth of a bear, or of some other animal, which he had kept concealed in his mouth. "Dear friend," he cries, "you will live. See what it was that was killing you." After which he says, in applauding himself—"Who can resist my *Manitou*? Is he not the one who is the master of life?" If the patient happens to die, he immediately has some deceit ready prepared, to ascribe the death to some other cause which took place after he had left the sick man. But if on the contrary he should recover his health, it is then that

the medicine-man receives consideration, and is himself regarded as a *Manitou*; and after having well rewarded his labors, they procure the best that the village produces, to regale him.

The influence which these kinds of jugglers have, places a great obstacle in the way of the conversion of the Indians. By embracing Christianity they expose themselves to their insults and violence. It is only a month ago that a young Christian girl experienced this treatment. Holding a rosary in her hand she was passing before the wigwam of one of these impostors. He had imagined that the sight of a similar chapelet had caused the death of his father, and inspired therefore with fury, he took his gun, and was on the point of firing at this poor neophyte, when he was arrested by some Indians who happened to be present.

I cannot tell you how many times I have received the like insults from them, nor how many times I should have expired under their blows, had it not been for the particular protection of God, who has preserved me from their fury. On one occasion, among others, one of them would have split my head with his hatchet, had I not turned at the very time that his arm was raised to strike me. Thanks to God, our village is now purged from these impostors. The care which we have ourselves taken of the sick, the remedies we have given them, and which have generally produced a cure, have destroyed the credit and reputation of these medicine-men, and forced them to go and establish themselves elsewhere.

There are, however, some among them who are not so entirely brutal, and with whom we can sometimes talk, and endeavor to disabuse them of the vain confidence they have in their *Manitous*: but it is not ordinarily with much success. A conversation which one of our Fathers had with one of these medicine-men, will enable you to understand the extent of their obstinacy on this point, and also what ought to be the condescension of a Mission

ary, in attempting even to refute opinions as extraordinary as those with which they are here met.

The French had established a fort on the river *Ouabache*: they asked for a Missionary, and the Father Mermet was sent to them. This Father thought that he should also labor for the conversion of the *Mascoutens*, who had formed a settlement on the banks of the same river, a tribe of Indians who understood the Illinois language, but whose extreme attachment to the superstitions of their medicine-men rendered them exceedingly indisposed to listen to the instructions of the Missionary.

The course which Father Mermet took, was to confound in their presence one of their medicine-men, who worshipped the buffalo as his grand *Manitou*. After having insensibly led him to confess that it was not by any means the buffalo which he worshipped, but a *Manitou* of the buffalo, which is under the earth, which animates all the buffaloes, and which gives life to their sick; he asked him whether the other beasts, as the bears, for example, which his comrades worshipped, were not equally animated by a *Manitou* which is under the earth. "Certainly," replied the medicine-man. "But if this be so," said the Missionary, "then men ought also to have a *Manitou* which animates them." "Nothing can be more certain," said the medicine-man. "That is sufficient for me," replied the Missionary, "to convict you of having but little reason on your side; for if man who is on the earth be the master of all the animals—if he kills them, if he eats them, then it is necessary that the *Manitou* which animates the men should also be the master of all the other *Manitous*. Where is, then, your wisdom, that you do not invoke him who is the master of all the others?" This reasoning disconcerted the medicine-man, but this was the only effect which it produced, for they were not less attached than before to their ridiculous superstitions.

At that same time a contagious disease desolated their village.

and each day carried off many of the Indians: the medicine-men themselves were not spared, and died like the rest. The Missionary thought that he would be able to win their confidence by his attention to the care of the sick, and therefore applied himself to it without intermission; but his zeal very often came near costing him his life. The services which he rendered to them were repayed only by outrages. There were even those who proceeded to the extremity of discharging their arrows at him, but they fell at his feet; it may be that they were fired by hands which were too feeble, or because God, who destined the Missionary for other labors, had wished to withdraw him at that time from their fury. Father Mermet, however, was not deterred from conferring baptism on some of the Indians, who requested it with importunity, and who died a short time after they had received it.

Nevertheless, their medicine-men removed to a short distance from the fort, to make a great sacrifice to their *Manitou*. They killed nearly forty dogs, which they carried on the tops of poles, singing, dancing, and making a thousand extravagant gestures. The mortality, however, did not cease, for all their sacrifices. The chief of the medicine-men then imagined that their *Manitou*, being less powerful than the *Manitou* of the French, was obliged to yield to him. In this persuasion he many times made a circuit around the fort, crying out with all his strength, "We are dead; softly, *Manitou* of the French, strike softly, do not kill us all." Then, addressing himself to the Missionary, "Cease, good *Manitou*, let us live; you have life and death in your possession; leave death, give us life." The Missionary calmed him, and promised to take even more care of the sick than he had hitherto done; but notwithstanding all the care he could bestow, more than half in the village died.

To return to our Illinois; they are very different from these Indians, and also from what they formerly were themselves.

Christianity, as I have already said, has softened their savage customs, and their manners are now marked by a sweetness and purity which have induced some of the French to take their daughters in marriage. We find in them, moreover, a docility and ardor for the practice of Christian virtues. The following is the order we observe each day in our Mission:—Early in the morning we assemble the catechumens at the Church, where they have prayers, they receive instruction, and chant some canticles. When they have retired, Mass is said, at which all the Christians assist, the men placed on one side and the women on the other; then they have prayers, which are followed by giving them a homily, after which each one goes to his labor. We then spend our time in visiting the sick, to give them the necessary remedies, to instruct them, and to console those who are laboring under any affliction.

After noon the catechising is held, at which all are present, Christians and catechumens, men and children, young and old, and where each, without distinction of rank or age, answers the questions put by the Missionary. As these people have no books, and are naturally indolent, they would shortly forget the principles of religion, if the remembrance of them was not recalled by these almost continual instructions. Our visits to their wigwams occupy the rest of the day.

In the evening all assemble again at the Church, to listen to the instructions which are given, to have prayers, and to sing some hymns. On Sundays and Festivals they add to the ordinary exercises, instructions which are given after the Vespers. The zeal with which these good neophytes repair to the Church at all such hours is admirable: they break off from their labors, and run from a great distance to be there at the appointed time. They generally end the day by private meetings which they hold at their own residences, the men separately from the women, and there they recite the chapelet with alternate choirs, and chant the

hymns, until the night is far advanced. These hymns are their best instructions, which they retain the more easily, since the words are set to airs with which they are acquainted and which please them.

They often approach the Sacraments, and the custom among them is, to confess and to communicate once in a fortnight. We have been obliged to appoint particular days on which they shall confess, or they would not leave us leisure to discharge our own duties. These are the Fridays and Sundays of each week, when we hear them, and on these days we are overwhelmed with a crowd of penitents. The care which we take of the sick gains us their confidence, and it is particularly at such times that we reap the fruits of our labors. Their docility is then perfect, and we have generally the consolation of seeing them die in great peace, and with the firm hope of being shortly united to God in Heaven.

This Mission owes its establishment to the late Father Gravier. The Father Marquet was in truth the first who discovered the Mississippi about thirty nine years ago, but not being acquainted with the language of the country, he did not remain. Sometime afterwards he made a second journey, with the intention of fixing there his residence, and laboring for the conversion of these people, but death, which arrested him on the way, left to another the care of accomplishing this enterprise.* This was the Father

[* In 1673 the Mississippi was first discovered by Joliet and Marquette. They crossed Lake Michigan and were the first to enter Wisconsin.—“Here,” says Marquette, “the guides returned, leaving us alone in this unknown land, in the hands of Providence.” They embarked on the broad Wisconsin, and for seven days suffered their canoe to float down, until—to use his own words, “they entered happily the Great River, with a joy that could not be expressed.” On their way down they visited the tribes on the western bank, and were the first white men that trod the soil of Iowa. Risking their lives every hour, they floated past the mouth of the Ohio, and at length left behind them the region of the prairies and entered the cane-

Daloës, who charged himself with it. He was acquainted with the language of the *Oumiamis*, which approaches very nearly to that of the Illinois. He however made but a short sojourn, having the idea while there, that he should be able to accomplish more in a different country, where indeed he ended his apostolic life.

Thus, the Father Gravier is the one who should properly be regarded as the founder of the mission to the Illinois. He first investigated the principles of their language, and reduced them to grammatical rules, so that we have since only been obliged to bring to perfection what he began with so great success. This Missionary had at first much to suffer from their medicine-men, and his life was exposed to continual dangers, but nothing repulsed him, and he surmounted all these obstacles by his patience and mildness. Being obliged to depart to *Michillimakinac*, his mission was confided to Father Bineteau and Father Pinet. In company with these two Missionaries I labored for some time, and

brakes of the south. After descending below the Arkansas, preaching everywhere that they could make themselves understood the mysteries of their faith, they again ascended to Green Bay. Joliet returned to Quebec to announce his discovery, and Marquette remained preaching to the *Miamis* in the north of Illinois.

The account of his death is thus given by Bancroft: "Two years afterwards, sailing from Chicago to Mackinaw, he entered a little river in Michigan. Erecting an altar, he said mass after the rites of the Catholic Church; then begging the men who conducted the canoe to leave him alone for half an hour,

‘In the darkling wood,
Amidst the cool and silence, he knelt down,
And offered to the Mightiest solemn thanks
And supplication.’

"At the end of the half hour they went to seek him, and he was no more. The good missionary, discoverer of a world, had fallen asleep on the margin of the stream that bears his name. Near its mouth the canoemen dug his grave in the sand."—*Hist. of U. S.*, iii. 161.]

after their death remained in sole charge of all the toilsome duties of the mission, until the arrival of Father Mermet. My residence was formerly in the great village of the *Peouarias*, where Father Gravier, who had returned thither for the second time, received a wound which caused his death.

We have during this year lost but few of our people. I regret however most deeply the removal of one of our instructors, whose life and death have been most edifying. We here call those *instructors* who in other missions are called *catechists*, because it is not in the Church, but in the wigwams that they instruct the catechumens and the new proselytes. There are in the same way instructresses also for the women and the young girls. Henry, (for such was the name of the instructor of whom I am speaking,) although of a very degraded family, had rendered himself respectable to every one by his great piety. He did not reside in our village more than seven or eight years, and before he came there had never seen a Missionary, or received even the first idea of Christianity. His conversion had in it something very singular. He was attacked with the small-pox, both himself and all his family. This disease swept off at first his wife and several of his children, leaving the others blind or extremely deformed, while he himself was reduced to the borders of the grave. When he thought that he had only a few moments longer to live, he imagined that he saw the Missionaries, who restored him to life, open to him the gate of Heaven, and urged him to enter there. From that moment he began to grow better.

Scarcely was he in a condition to walk, when he came to find us at our village, and earnestly prayed us to teach him the truths of religion. In proportion as we instructed him, he taught his children what he had retained of our lessons, and all the family were in a short time prepared to receive baptism. One of these children, entirely blind as he was, charmed us by the deep feelings of piety which we discovered in him. During the painful ill-

ness which for a long time afflicted him, his prayers were unceasing, and he died after some years in great innocence. His father, Henry, in the same manner endured the most severe tests. A long and grievous illness had the effect of purifying his virtue, and prepared him for a death which has seemed to us precious in the sight of God.

It is only a short time since that I also conferred baptism on a young catechumen of seventeen years of age, who has much edified our Christians by her firmness and by her inviolable attachment to Christianity. The examples which she had at home were well calculated to lead her astray. The daughter of a father and mother who were both idolaters, she found in her own family the greatest obstacles to the virtues which she practiced. To try her still more, a young libertine took a fancy to marry her, and omitted nothing which could induce her to consent to the union, even to the promise that he would become a Christian. The father and mother of our catechumen, who had been gained over by the young man, treated her with the greatest inhumanity to shake her constancy. Her brother even went so far as to threaten that he would kill her, if she continued so obstinately to refuse her consent. But these menaces and this ill treatment produced no effect on her. All her comfort was in coming to the church, and she often said to me, "The death which they threaten does not at all terrify me, for I would willingly prefer it to the lot they propose to me. The young man whom they wish me to marry is a libertine, who has no thought of conversion. But even if these promises were given in sincerity, neither he nor any others should at all change the resolution which I have made. No, my father, I shall never have any other spouse than Jesus Christ."

The persecution which she continued to receive in her family, was carried so far, that she was at last obliged to conceal herself at the residence of one of her relations who had become a Chris-

tian. There she was tried by different evils, which were not able to diminish her fervor; and this is the more surprising as the least adversity is generally able to discourage these Indians. Having heard, some time afterwards, that her mother was in danger of losing her sight, by means of two cataracts which had formed over her eyes, this generous girl, forgetting the unworthy treatment she had received, immediately hastened to her assistance. Her tenderness and assiduous cares won the heart of her mother, and even gained her so far that she now accompanies her daughter to the church, where she seeks instruction, to prepare herself for the grace of baptism, for which she eagerly asks.

As our Indians live on scarcely anything else but the smoked meat of animals which they kill in the chase, there are particular seasons in the year when they all quit the village and disperse themselves through the forests to hunt the wild beasts. This is a critical time, when they have more need than ever of the presence of the missionary, who is obliged to accompany them in all their excursions.

There are particularly two great hunts; that of the summer, which scarcely lasts three weeks, and that which takes place during the winter, which lasts four or five months. Although the summer hunt is the shortest, it is nevertheless the most painful, and it was this which cost the late Father Bineteau his life. He followed the Indians during the most oppressive heats of the month of July. Sometimes he was in danger of being stifled in the midst of the tall grasses, and then suffered cruelly from thirst, not finding anywhere on the parched-up prairies, a single drop of water to relieve it. During the day he was drenched in perspiration, and at night was obliged to take his rest on the bare ground, exposed to the dews, to the injurious effects of the atmosphere, and to many other miseries of which I cannot give you the detail. These fatigues produced in him a violent illness, of which he expired in my arms.

During the winter the Indians divide themselves into different companies, to search out the places where they think the game will be most abundant. It is then that we feel the desire to be able to multiply ourselves, that we may not lose sight of them. The utmost that we can do, is to hasten in succession to the different encampments where we find them, to strengthen them in their faith, and to administer to them the sacraments. Our village is the only one in which it would be permitted to any Indians to remain behind during all these expeditions. Many raise poultry and hogs, after the example of the French who are established there, and these for the most part excuse themselves from going to the hunting grounds. The Father Mermet, with whom I have had the happiness to be associated for many years, remains at the village for their instruction, the delicacy of his constitution placing it entirely out of his power to sustain the fatigues inseparable from these long journeys. Nevertheless, in spite of his feeble health, I can say that he is the soul of this mission. It is his virtue, his mildness, his touching instructions, and the singular talent he has of winning the respect and friendship of the Indians, which have placed our mission in its present flourishing state. For myself, who am so constituted that I can run on the snow with the rapidity with which a paddle is worked in a canoe, and who have, thanks to God, the strength necessary to endure all these toils, I roam through the forests with the rest of our Indians, much the greater part of whom pass a part of the winter in the chase.

These expeditions, which it is necessary for us to make from time to time, sometimes to attend the Indians, and sometimes for other reasons important to the welfare of our Missions, are exceedingly painful. You can yourself judge of this by the details of some which I have made during the last few years, and which will give you an idea of the manner in which journeys are performed by us in this country. If our missions are not as

flourishing as others in the great number of conversions, they are at least precious and useful by the toils and fatigues which are inseparable from them.

About twenty-five leagues from hence is the village of the *Tamarouas*. It is a mission which at first had been committed to Father Periet, whose zeal and labors God had blessed to such a degree, that I have been myself witness that his church was not able to contain the multitude of Indians, who resorted thither in crowds. This father had for his successor M. Bergier, a priest of the Seminary of Foreign Missions. Having learned that he was dangerously ill, I immediately repaired thither to his relief. I remained for eight whole days with this worthy ecclesiastic. The care which I took of him, and the remedies which I gave, seemed by degrees to restore him; and this was so far the case, that thinking himself better, and knowing too how necessary was my presence at my mission, on account of the departure of the Indians, he urged me to return. Before I left him, by way of precaution, I gave him the holy sacrament, and he instructed me as to the affairs of his mission, recommending it to my care, in case that God should remove him. I charged the French who had care of the sick man, immediately to let us know if he should be in danger, and set out on the road to my mission.

As there are but twenty-five leagues from one village to the other, a person need sleep but one night abroad, provided he can travel well. The food which he takes on the road, consists of some ears of corn and some pieces of smoked beef, which he carries with him. When hungry, he kindles a fire near a stream, which furnishes him with something to drink, and roasts his corn and meat, after which he lies down near the fire, turning himself sometimes on one side, and sometimes on the other, accordingly as he feels the need of warmth.

When I arrived at our village, almost all the Indians were gone. They were scattered along the Mississippi, and I immedi-

ately resumed my journey to go and join them. Scarcely had I advanced six leagues, when I found three wigwams, in one of which was an old man very ill. I confessed him, gave him some remedies, and promised to come again to see him, judging that he had yet a number of days to live.

Five or six leagues farther on, I found a great number of wigwams, which made a kind of village, and therefore stopped there some days to perform my accustomed duties. In the absence of the missionary, they never by any means fail to assemble every day in one large wigwam, and there they have prayers, they recite the chapelet, and chant the hymns, sometimes until the night is far advanced: and especially during the winter, when the nights are long, they pass a greater part of it in singing the praises of God. We always take care to appoint some one of our neophytes, who is the most fervent and most respected, to preside over meetings of this kind.

I had now remained for some time with these dear neophytes, when they came to inform me, that at eighteen leagues farther off, in descending the Mississippi, there were some sick persons who had need of prompt succor. I therefore embarked at once in a *pyroque*, that is, a kind of boat made of one large tree, hollowed out to the length of forty feet, and very massive. The greatest difficulty is to ascend the river, but happily we had in this case to descend, and as its rapidity here is equal to that of the Rhone, we accomplished the eighteen leagues in a single day.

The sick persons were not in as pressing danger as had been described to me, and I soon relieved them by my remedies. As they had there a church, and a large number of wigwams, I remained several days to animate the fervor of my neophytes by frequent instructions, and by a participation in the sacraments. Our Indians have such confidence in the missionary who rules them, that they discover to him with the most perfect openness of heart, everything which happens during his absence. Thus,

when any disorder has taken place, or any one has given occasion of scandal, the missionary having been informed of it, has it in his power to remedy the evil, and to prevent the unhappy consequences which otherwise might ensue.

I was obliged to separate myself from my neophytes sooner than I wished. The good old man whom I had left so sick, and the illness of M. Bergier, troubled me unceasingly, and rendered me very desirous to return to the village to learn the news. I accordingly again ascended the Mississippi, but the voyage was not accomplished without great fatigue. I had but one Indian with me, and his want of skill obliged me to row continually, or to labor in propelling our boat with the pole. At last, I arrived in sufficient time at the wigwam of this fervent Christian, who was dying. He confessed for the last time, and received the Holy Communion with the deepest feelings of piety, exhorting his son and all those who were about him, to live according to the rules of the Gospel; and to be steadfast even to their last breath in the faith which they had embraced.

As soon as I had arrived at our village, I wished to go and see M. Bergier, but those who were there opposed it, alleging as a reason that no one had been sent with any news, as they had promised should be done in case he grew worse, and therefore they had no reason to doubt but that his health was re-established. I yielded to this reasoning, but a few days afterwards had cause for deep regret that I had not followed out my first design. A young slave arrived about two hours after mid-day, to inform us of his death, and request us to come and perform the funeral rites. I set out the very same hour. I had made about six leagues, when night overtook me, and a heavy rain which followed prevented me from taking some hours repose as I had intended. I therefore walked on till the dawn of day, when the weather having somewhat cleared up, I lighted a fire to dry myself, and then continued my route. I arrived in the evening at the village,

God having given me strength to accomplish these twenty-five leagues in one day and one night. Early in the morning of the next day I said mass for the deceased, and committed him to the earth.

The death of M. Bergier was almost unexpected, according to the report made to me by the French who were with him. He himself perceived its sudden approach, and said that it would be useless to send for me, as he should be dead before my arrival. He only took the crucifix in his hands, which he affectionately kissed, and then expired. He was a Missionary of true merit, and a most austere life. At the beginning of his Mission, he had to sustain rude assaults on the part of the medicine-men, who taking advantage of the little knowledge he had of the language of these Indians, were able every day to entice from him some of the Christian converts, but at length he in his turn knew how to render himself feared by these impostors. His death was to them an occasion of triumph. They assembled around the cross which he had erected, and there invoked their *Manitou*, dancing, and each one assuming to himself the glory of having killed the Missionary; after which they broke the cross into a thousand pieces. This is the information which some time afterwards I received with grief.

I thought that such an outrage should not pass with impunity, and for this reason prayed the French not to conclude any treaty with them, until they had made reparation for the insult which they had offered to our religion. This punishment had all the effect which I desired. The principal men of the village came twice, one after the other, to testify to me the sincere regret they felt for their fault, and they engaged me by this confession to go from time to time to see them. But we must acknowledge, that a Missionary can produce little effect on the Indians, except he lives with them, and continually watches their conduct.

Without this, they soon forget the instructions he has given them, and little by little return to their old disorders.

It is this knowledge we have of the inconstancy of the Indians, which in the course of time gave us so much uneasiness with regard to the state of our Mission among the *Peouarias*. The distance of our own village, the largest there was in this quarter, prevented us from making frequent excursions thither. And besides this, the bad treatment they had given to the late Father Gravier, had obliged the Governors of Canada and of Mobile to forbid the French making a treaty with them. Many Christians indeed of that village had come to reside near us, but there were still many others remaining there, who not being sustained by the regular instructions, would become unsteady in the faith.

At last, at the time we were thinking of measures to re-establish this Mission, we learned from some French who had made a treaty there secretly, that these Indians were very much humbled by the destitution in which they had been left—that in many engagements they had been beaten by their enemies, for the want of powder which the French had ceased to furnish them—that they appeared deeply touched at the unworthy manner in which they had treated the Father Gravier, and that they now most earnestly asked for a Missionary.

This news decided Father Mermet, Father de Ville and myself, that we should avail ourselves of the favorable disposition in which the *Peouarias* then were, to re-establish our Mission on its old footing. And Providence opened a way which was perfectly natural. It became necessary for one of us to make a journey to *Michillimakinac*, that is, to a distance of more than three hundred leagues from hence, to confer with Father Joseph Marest, my brother, on the affairs of our Missions, of which he is the Superior. In making this journey we could not avoid passing by the village of the *Peouarias*, and there was reason to hope that the presence of a Missionary would determine them to renew the re-

quest they had lately made, and the proofs of repentance they had given.

As I was perfectly well acquainted with these Indians, Father Marmet and Father de Ville charged me with the enterprise. I departed therefore on the Friday of Passion Week in the year 1711. One day was all the time I had to prepare for so long a journey, because I was hurried by two *Peouarias*, who wished to return thither, and by whom it was convenient for me to be accompanied. Some other Indians went with us as far as the village of the *Tamarouas*, where I arrived the second day after my departure. I set out again the next day, having nothing with me but my crucifix and breviary, and being accompanied only by the three Indians. Two of these Indians were not Christians, and the third was as yet only a catechumen.

I confess to you, my Reverend Father, that I was a little embarrassed when I saw myself at the mercy of these three savages, on whom I was scarcely able to depend. I represented to myself on the one hand, the fickleness of these people, that the first fancy would perhaps induce them to abandon me, or the fear of a hostile party would put them to flight at the least alarm. On the other hand, the horror of our forests, those vast uninhabited regions, where I should certainly perish if I was abandoned, presented itself to my mind, and almost took away all courage. But at last, reassuring myself by the testimony of my conscience, which told me within that I was only seeking God and his glory, I surrendered myself entirely to Providence.

Journeys which are made in this country should not be compared with those in Europe. There you find from time to time villages and towns, and houses in which you can rest, bridges or boats to cross the rivers, beaten paths which lead to your destination, and persons who can place you in the right way, if you have strayed. Here there is nothing of

the kind, and we travelled for twelve days without meeting a single soul. At one time we found ourselves on prairies which were boundless to our view, cut up by brooks and rivers, but without discovering any path which could guide us, and then again it became necessary to open a passage through dense forests, in the midst of brushwood covered with thorns and briars, and at other times we had to cross marshes filled with mire, in which we sometimes sank to the waist.

After having been excessively fatigued during the day, we were obliged to take our repose at night on the grass or on some branches, exposed to the wind, to the rain, and to the injurious effects of the atmosphere. We were happy indeed if we found ourselves near some stream, but if not, no matter how dry we were, the night passed without our being able to alleviate our thirst. We kindled a fire, and when we had killed any game on our way, we roasted pieces of it, which we eat with some ears of Indian corn, if we had any of them.

Besides these inconveniences, common to all those who travel through these deserted lands, we had the addition also of hunger during the whole of our journey. It was not because we did not see great numbers of stags, and deer, and particularly of buffaloes, but our Indians were not able to kill any. A rumor they had heard the day before our departure that the country was infested by parties of the enemy, prevented them from carrying their guns, for fear of being discovered by the report when they fired, or of being embarrassed, if it should be necessary for them to seek safety in flight. Thus, they could use nothing but their arrows, and the buffaloes which they hit, fled, carrying with them the arrows by which they had been pierced, and went to die in some distant place.

In all other things these poor people took great care of me. They carried me on their shoulders when it was necessary to cross any stream, and when we came to deep rivers, they collected

many pieces of dry wood which they tied together, and making me seat myself on this kind of boat, they transported themselves by swimming, and pushed me before them to the other side.

It was not without reason that they feared meeting with any war party of the enemy, for they would have received no quarter from them. Either their heads would have been cut off, or at best they would have been made prisoners, to be burnt at last before a slow fire, or to be used for food in their feasts. Nothing can be more frightful than these wars of our Indians. They are commonly found in parties of twenty, or thirty, or forty men. Sometimes these parties consist of only six or seven persons, and in this case they are the most formidable. As they make all their skill to consist in surprising the enemy, the small number increases the ease with which they conceal themselves, to render more certain the blow which they meditate. For our warriors do not pride themselves on attacking an enemy in front, and when he is on his guard. To attempt this it is necessary that they should be ten to one; and when such occasions do happen, each one excuses himself from advancing first. Their method is to follow on the trail of their enemies, and to kill each one when he is sleeping, or what is better, to place themselves in ambush in the neighborhood of the villages, to cut off the head of the first who comes out, and to carry off his scalp to make of it a trophy among his countrymen. It is thus that this thing is done.

As soon as one of these braves has killed his enemy, he draws his knife, and cuts round the head, taking off the skin with the hair, which he carries in triumph to his village. There for some days he suspends this scalp in the top of his wigwam, and all who are in the village come to congratulate him on his valor, and to bring him some presents to testify the interest they feel in his victory. At times they content themselves with making prisoners, but immediately tie their hands, and force them to run

before them at full speed, for fear they may be pursued, as sometimes happens, by the companions of those they are carrying off. The fate of these prisoners is very sad, for often they burn them at a slow fire, and, at other times, cook them in their kettles to make a feast for all their warriors.

During the first day of our departure we found some traces of a party of these warriors. I could not but admire the sharp-sightedness of our Indians. They showed me their tracks on the grass, distinguished where they had set down, where they had walked, and what was their number. As for myself, after narrowly scrutinizing the place, I was unable to detect the slightest trace. It was a happy circumstance for me that a panic did not seize them at this moment, as they would have left me entirely alone in the midst of the woods. But a little while afterwards, I myself, without intending it, gave them a terrible fright. A swelling which I had in the feet made me walk slowly, and they had got a very little in advance of me, without my having paid any attention to it. I suddenly perceived that I was alone, and you may judge how great was my embarrassment. I immediately began to call them, but they did not make me any answer; I accordingly shouted louder, and they, not doubting but that I had fallen in with a party of warriors, freed themselves at once from their packets that they might be enabled to run more easily. I redoubled my cries, and their fear augmented more and more. The two Indians who were idolaters now began to take to flight, but the catechumen, being ashamed to abandon me, drew a little nearer to see what was the matter. When he had perceived that there was nothing to fear, he made a sign to his comrades: then, approaching me, he said in a trembling voice, "You have given us a great fright: my companions have already fled, but as for me, I was resolved to die with you, rather than abandon you." This incident taught me to keep close to my

companions on the journey, and they, on their part, were more attentive not to separate themselves far from me.

Nevertheless, the difficulty which I had in my feet constantly increased. At the beginning of the journey I had made some blisters which I neglected, persuading myself that by dint of walking I should harden myself to the fatigue. As the fear of meeting with parties of the enemy made us take long journeys, and we passed the night in the midst of brushwood and thickets, so that no foe could approach us without making himself heard; as at other times we did not dare to light a fire for fear of being discovered, the fatigues we were obliged to undergo reduced me to a sad state. I could not walk except upon these sores, which so touched the Indians who accompanied me, that they formed the resolution of carrying me by turns. This service they rendered me during the two following days, but having reached the Illinois river, and not being more than twenty-five leagues from the *Peouarias*, I engaged one of my Indians to go on before, to give notice to the French of my arrival, and of the grievous situation in which I found myself. I endeavored to advance a little during two days, dragging myself along as I best could, and being carried from time to time by the two Indians who had remained with me.

On the third day, I saw a number of the French arrive at noon, who brought me a canoe and some refreshments. They were astonished to see how much I was drooping: it was the effect of the long abstinence we had undergone, and of the pain I had felt in walking. They embarked me in their canoe, and as I had not the least inconvenience to suffer, the repose and good treatment I enjoyed, very soon reëstablished me. It was, however, more than ten days before I was able to bear my weight upon my feet.

On the other hand I was much comforted by the steps which the *Peouarias* took. All the chiefs of the village came to salute

me, giving evidence of the joy they had at seeing me, and conjuring me to forget their past faults, and to come and live with them. I answered these marks of friendship by reciprocal testimonies of good will, and promised them to fix my residence in their midst, as soon as I had finished the business which called me to *Michillimakinac*.

After having remained fifteen days in the village of the *Peouarias*, and being a little restored by the care which they had taken of me, I thought of continuing my route. I had hoped that the French, who returned thither about that time, would carry me with them even to the end of my journey; but as the rain had not yet fallen, it was impossible for them to go by the way of the river. I therefore determined to cross to the river Saint Joseph, in the mission of the *Pouteautamis*, which is under the direction of Father Chardon. In nine days time I accomplished this second journey, a distance of seventy leagues, making it partly on the river, which is full of currents, and partly in crossing by land. God preserved me in a most wonderful manner on this journey. A party of warriors hostile to the Illinois, came to make a descent upon some hunters within gunshot of the path on which I was. They killed one of them, and carried off another to their village, that they might cook him in their kettles, and make of him a war-feast.

As I approached the village of the *Pouteautamis*, the Lord vouchsafed to recompense me for all my pains, by one of those unexpected adventures, which He sometimes arranges for the consolation of His servants. The Indians, who were sowing their fields, having perceived me from a distance, hastened to give notice of my arrival to Father Chardon. He met me suddenly, followed by another Jesuit. What an agreeable surprise, when in him I recognized my brother, who threw himself on my neck to embrace me! Fifteen years had passed since we had separated, without the hope of ever seeing each other again. It

is true that I was on my way to join him, but *Michillimakinac* was the place where our meeting should have been, and not a place more than a hundred leagues on this side of it. Without doubt, God had inspired him with the design of making at this time his visit to the Mission of Saint Joseph, to enable me in one moment to forget all my past fatigues. We both blessed the divine mercy, which induced us to come from places so remote, to afford us a consolation which we felt more than we could express. Father Chardon participated in the joy of this happy meeting, and showed us all those kind attentions which we could expect from his good will.

After having remained eight days at the Mission of Saint Joseph, I embarked with my brother in his canoe, to repair together to *Michillimakinac*. The voyage was very delightful to me, not only because I had the pleasure of being with a brother who is very dear, but also because it afforded me an opportunity of profiting for a much longer time by his conversation and example.

It is, as I have said, more than a hundred leagues from the Mission of St. Joseph to *Michillimakinac*. We go the whole length of Lake *Michigan*, which on the maps has the name, without any authority, of *the Lake of the Illinois*, since the Illinois do not at all dwell in its neighborhood. The stormy weather delayed us, so that our voyage took seventeen days, though it is often accomplished in less than eight.

Michillimakinac is situated between two great lakes, into which other lakes and many rivers empty. Therefore it is that this village is the ordinary resort of the French, the Indians, and almost all those engaged in the fur trade of the country. The soil there is far inferior to that among the Illinois. During the greater part of the year one sees nothing but fish, and the waters which are so agreeable during the summer, render a residence there dull and wearisome during the winter. The earth is

entirely covered with snow from All-Saints day* even to the month of May.

The character of these Indians partakes of that of the climate under which they live. It is harsh and indocile. Religion among them does not take deep root as should be desired, and there are but few souls who from time to time give themselves truly to God, and console the missionary for all his pains. For myself, I could not but admire the patience with which my brother endured their failings, his sweetness under the trial of their caprices and their coarseness, his diligence in visiting them, in teaching them, in arousing them from their indolence for the exercises of religion, his zeal and his love, capable of embracing their hearts, if they had been less hard and more tractable; and I said to myself, that success is not always the recompence of the toils of apostolic men, nor the measure of their merit.

Having finished all our business during the two months that I remained with my brother, it became necessary for us to separate. As it was God who ordered this separation, He knew how to soften all its bitterness. I departed to rejoin Father Chardon, with whom I remained fifteen days. He is a missionary full of zeal, and who has a rare talent for acquiring languages. He is acquainted with almost all those of the Indians who are on these lakes, and has even learned that of the Illinois sufficiently to make himself understood, although he has only seen some of those Indians accidentally, when they came to his village; for the *Pouteautamis* and the Illinois live in terms of friendship and visit each other from time to time. Their manners however are very different; those are brutal and gross, while these on the contrary are mild and affable.

After having taken leave of the missionary, we ascended the River Saint-Joseph to where it was necessary to make a portage about thirty leagues from its mouth. The canoes which are used

[* November 1st.]

for navigation in this country are only of bark and very light, although they carry as much as a large boat. When the canoe has carried us for a long time on the water, we in our turn carry it on the land to cross over to another river, and it was thus that we did in this place. We first transported all there was in the canoe towards the source of the river of the Illinois, which they call *Haukiki*, then we carried thither our canoe, and after having launched it, we embarked there to continue our route. We were but two days in making this portage which is a league and a half in length. The abundant rains which had fallen during this season had swelled our little rivers, and freed us from the currents which we feared. At last we perceived our own agreeable country, the savage buffaloes and herds of stags wandering on the borders of the river, and those who were in the canoe took some of them from time to time which served for our food.

At the distance of some leagues from the village of the *Peouarias*, many of these Indians came to meet me, to form an escort to defend me from hostile parties of warriors who might be roaming through the forest, and when I approached the village, they sent forward one of their number to give notice of my arrival. The greater part ascended to the fort, which is situated on a rock on the banks of the river, and when I entered the village made a general discharge of their guns in sign of rejoicing. Their joy was indeed pictured plainly on their countenances, and shone forth in my presence. I was invited with the French and the Illinois chiefs to a feast which was given to us by the most distinguished of the *Peouarias*. It was there that one of the principal chiefs addressed me in the name of the nation, testifying to me the vivid grief they felt at the unworthy manner in which they had treated Father Gravier, and conjured me to forget it, to have pity on them and their children, and to open to them the gate of Heaven which they had closed against themselves.

For myself, I returned thanks to God from the bottom of my

heart, that I thus saw that accomplished which I had desired with the utmost ardor : I answered them in a few words, that I was touched with their repentance, that I always regarded them as my children, and that after having made a short excursion to my mission, I should come to fix my residence in the midst of them, to aid them by my instructions to return into the way of salvation, from which they had perhaps wandered. At these words the chief uttered a loud cry of joy, and each one with emulation testified his gratitude. During two days that I remained in the village, I said Mass in public, and discharged all the duties of a missionary.

It was towards the end of August that I embarked to return to my mission of the *Cascaskias*, distant a hundred and fifty leagues from the village of the *Peouarias*. During the first day of our departure, we found a canoe of the *Scioux*, broken in some places, which had drifted away, and we saw an encampment of their warriors, where we judged by the view there were at least one hundred persons. We were justly alarmed, and on the point of returning to the village we had left, from which we were as yet but ten leagues distance.

These *Scioux* are the most cruel of all the Indians, and we should have been lost if we had fallen into their hands. They are great warriors, but it is principally upon the water that they are formidable. They have only small canoes of bark made in the form of a gondola, and scarcely larger than the body of a man, for they cannot hold more than two or three at the most. They row on their knees, managing the oar now on one side and now on the other, that is, giving three or four strokes of the oar on the right side, and then as many on the left side, but with so much dexterity and swiftness, that their canoes seem to fly on the water. After having examined all things with attention, we concluded that these Indians had struck their intended blow and were retiring : we however kept on our guard, and advanced with

great caution, that we might not encounter them. But when we had once gained the Mississippi, we went on by dint of rowing. At last, on the 10th of September, I arrived at my dear mission in perfect health, after five months' absence.

I will not tell you of the joy which all felt at seeing us ; you can yourself well imagine that it was great on both sides. But when the question came to be settled with regard to keeping the promise I had given the *Peouarias*, to go and live with them, the French and the Indians there opposed it, probably because they were accustomed to my ways, and were not pleased with the idea of a change. Father de Ville was therefore sent thither in my place. This Father, who had been but a short time with us, now makes it evident by his zeal, by the talent he has for winning the Indians, and by the progress he makes among them, that God had destined him to that mission, of which he did not think me worthy.

When I was returned to my mission, I blessed God for the favor with which he had loaded it during my absence. There had been that year an abundant harvest of wheat and Indian corn. Besides the beauty of the place, we have also salt springs in the neighborhood, which are of great use to us. Some cows have just been brought to us, which will render us the same services by their labor, that oxen render in France. The attempt has been made to tame the wild buffaloes, but always without success. Mines of lead and of tin are not far from hence, and would perhaps be found to be extensive, as I said above, if some intelligent person should employ himself in exploring them. We are but thirty leagues distance from the *Missouri* or *Pekitanoui*. This is a large river which empties into the Mississippi, and they assert that it is of even greater length than that river. It is at the source of this river that the best mines of the Spaniards are situated. We are also very near the river *Ouabache*, which likewise empties itself below us into the Mississippi. By means

of this river one could easily trade with the *Miamis*, and with a great number of other nations much more distant, for it extends even to the country of the Iroquois.

All these advantages exceedingly favor the design which some Frenchmen have formed of establishing themselves in our village. To inform you whether establishments of this kind will contribute to the advantage of our religion, is a point which it would not be easy for me to settle. Should the French who come among us resemble those whom I have seen in other places, who edify our neophytes by their piety and by the regularity of their lives, nothing would be more comforting to us, or more useful to the progress of the Gospel. But if unhappily any of them should make a profession of licentiousness, or perhaps of irreligion, as it is to be feared, might take place in our mission, their pernicious example would make a deeper impression on the minds of the Indians than all that we could say to preserve them from the same disorders. They would not fail to reproach us, as they have already done in some places, that we take advantage of the facility with which they believe us, that the laws of Christianity are not as severe as we represent them to be, since it is not to be credited that persons as enlightened as the French, and brought up in the bosom of religion, would be willing to rush to their own destruction, and precipitate themselves into hell, if it were true that such and such an action merited a punishment so terrible. All the reasoning which the missionary could oppose to this impression produced by evil example, would have no influence over the minds of a people, who are scarcely touched except by what strikes the senses. Therefore, my Reverend Father, aid me to pray the Lord that He will render my apprehensions unfounded, and that He will continue to pour out His blessings on my feeble labors. I commend myself to your holy prayers, and am with respect, &c.

P. GABRIEL MAREST, Missionary.

LETTER VIII.

VOYAGE UP THE MISSISSIPPI.

1727.

The first of the most important events of the year was the discovery of the Mississippi River. The French, who had been exploring the country for some time, had at last found the great river which flows from the north to the south. This discovery was of great importance to the French, as it gave them a new route to the Gulf of Mexico. The French also discovered that the river was navigable for a great distance, and that it was a great source of food and shelter for the Indians.

VOYAGE UP THE MISSISSIPPI

1773

LETTER VIII.

FROM FATHER DU POISSON, MISSIONARY TO THE AKENSAS,
TO FATHER * * * .

HAVE you no desire, my dear Friend, to receive some information with regard to the world, which, while it has the least possible claim to be considered as curious, yet costs the most to acquire by experience? I refer to the manner of a voyage on the Mississippi—the character of this country, so extolled, and also so decried at this time in France—and the nature of the people who are to be found here. There is nothing else indeed about which I can write you at present; if, therefore, the relation I am going to give of our voyage is not interesting, you must ascribe it to the country; if it should prove too long, you must refer it to the great desire I feel of keeping up my intercourse with you.

During our stay at New Orleans, we had seen peace and good order re-established through the care and wisdom of the new Commander-General. There were two parties among those at the head of affairs. They called the one, the Great Company, and the other the Little Company. These divisions are now broken up, and there is every reason to hope that the Colony will be re-established on a more solid foundation than ever. But whatever might happen, we expected each day the arrival of the *Gironde*, on board of which were Fathers Tartarin, Doutreleau, one of our brethren, and some nuns. This it was which induced us to hasten our departure, that we might spare the Reverend Father de Beaubois an increase of embarrassment, although this

was a bad season for a voyage up the Mississippi. Besides, this Father had on his hands brother Simon, who with some boatmen had descended from the Illinois country, and had been waiting for us for four or five months. Simon is a proselyte of the mission among the Illinois, and the boatmen here are persons who are engaged to row in the pirogue or boat, and we may also add, to try the patience of those whom they conduct.*

We embarked then on the 25th of May, 1727, the Fathers Souel and Dumas with myself, under the direction of the good man Simon. The Fathers de Guienne and le Petit, being obliged in a few days to take a different route; the former, as you know, to the *Alibamons*, and the latter to the *Chasses*. Our baggage and that of our boatmen occupied a space, which filled up our two boats to more than a foot above the sides. We were perched up on a heap of chests and packages, without being able even to change our position, and it had already been prophesied to us that we could not go far with this equipage. In ascending the Mississippi we coast along by the shore in consequence of the force of the current. We had scarcely lost sight of New Orleans, when a projecting branch which had not been noticed by our helmsman, caught in a chest, overturned it, caused it to make a somerset upon a young man who was near, and rudely struck Father Souel. Fortunately it broke in this first effort, or both the chest and the young man would have been in the river. This accident decided us, when we arrived at Chapitulas, about three leagues distance from New Orleans, to despatch some one to Father de Beaubois, to ask him for a much larger boat.

During all this time we were among old acquaintances. The

[* Throughout this letter Father du Poisson seems fond of a play upon words, the point of which it is impossible to convey in a translation. We give, therefore, the French:—"On appelle ici *engagés* des gens qui se louent pour ramer et l'on pourroit ajouter, pour faire *enrager* ceux qu'ils conduisent."]

barbarous name which the country bears, shows that it has been in other times inhabited by savages, and at present they apply this title to five grants which are along the Mississippi. M. Dubreuil, a Parisian, received us into his. The next three belong to three Canadian brothers, who came into the country to settle, with nothing but the clothes on their back and the stick in their hand, but who have more advanced their fortunes than the grantees in France, who have sent out millions to establish their grants, which at the present time are for the most part ruined.* The fifth belongs to M. de Koli, a Swiss by birth, Seigneur of the Manor of Livry, near Paris, one of the most honorable men that can be found. He had come over in the same ship with us, to see for himself the condition of his grant, for which he had fitted out ships, and subjected himself to endless expenses. There are in each of these grants at least sixty negroes, who cultivate Indian corn, rice, indigo, and tobacco. These are the parts of the colony which are most flourishing. I now am speaking to you of a grant; I shall also have occasion presently to speak of a plantation and a settlement. You perhaps do not know what all these are; have patience then to read the explanation.

They call a *Grant* a certain extent of territory *granted* by the India Company to one person alone, or to many who have formed together a partnership to clear the lands and make them valuable. These were the persons, who in the days of the great Mississippi bubble† were called the Counts and the Marquises of

[* Another play upon words, which he has marked in Italics, that it may not escape the reader—"Qui ont envoyé des millions pour *fonder* leurs concessions qui sont *fondues* à présent pour la plupart."]

[† This allusion was well understood in 1727. It refers to the Mississippi scheme of Law, the celebrated financial adventurer, who, in 1716, established his bank in Paris under the patronage of the Duke of Orleans. It had annexed to it a Mississippi Company, which had grants of land in Louisiana, and was expected to realize immense sums by planting and commerce. In 1718 it was declared a Royal Bank, and such was the extent of its business

Mississippi. Thus the grantees are the aristocracy of this country. The greater part have never left France, but have equipped ships filled with directors, stewards, storekeepers, clerks, workmen of different trades, provisions and goods of all kinds. Their business was, to penetrate into the woods, to build their cabins there, to make choice of lands, and to burn the canes and trees. These beginnings seemed too hard to people not accustomed to such kind of labor; the directors and their subalterns for the most part amused themselves in places where there were some French already settled; there they consumed their provisions, and the work was scarcely commenced before the grant was entirely ruined. The workman badly paid, or badly fed, refused to labor, or else seized on his own pay, and the stores were plundered. Was not all this perfectly French? But this was in part the obstacle which has prevented the country from being settled, as it should have been, after the prodigious expense which has been lavished upon it.

They call a Plantation a smaller portion of land granted by the company. A man with his wife, or his associate, clears a small section, builds him a house with four forked sticks, which he covers with bark, plants some corn and rice for his food; another year

and funds, that the shares rose to twenty times their original value. All France was seized with a rage for gambling, and happy were they who could acquire this imaginary wealth by entirely stripping themselves of all their real property. In 1720 Law was made Comptroller-General of the finances, and regarded as the Plutus of France, saw clients of all ranks at his levee, which rendered him proud and insolent in proportion. At length the baseless fabric of this prosperity began to give way, and the shares sunk in value as rapidly as they had risen. Law was obliged to resign his post, after having held it only five months, and for personal safety leave the kingdom. He took with him but a remnant of his once immense fortune, and died in obscurity at Venice in 1729. *Gorton's Biog. Dict.* The history of Law's own grant in Louisiana will be found in the next letter of this volume.]

he raises more provisions, and begins a plantation of tobacco, and if finally he attains to the possession of three or four negroes, behold the extent to which he can reach. This is what they call *a plantation* and *a planter*. But how many are as wretched as when they commenced?

They call a Settlement, a section in which there are many plantations not far distant from each other, forming a kind of village.

Besides these grantees and planters, there are also in this country, people who have no other business than that of vagabondizing. 1st, Women and girls taken from the hospitals of Paris, from Salpêtrière, or from other places of equally good reputation, who find the laws of marriage too strict, and the care of a single household too troublesome. Voyages of four hundred leagues present nothing to terrify these heroines; I have met with two of them, whose adventures would furnish materials for a romance. 2d, The voyagers; these are for the most part young people sent for some reason to Mississippi by their parents or by justice, and who, finding it too low to dig the earth, prefer engaging themselves as rowers, and wandering about from one shore to the other. 3d, The hunters; these at the end of the summer ascend the Mississippi to the distance of two or three hundred leagues to the buffalo country; they dry in the sun the flesh on the ribs of the buffaloes, salt the rest, and also make bear's oil. Towards spring they descend, and thus furnish provisions to the Colony. The country which extends from New Orleans even to this place, renders this business necessary, because it is not sufficiently inhabited, or enough cleared to raise cattle there. At the distance of only thirty leagues from here they begin to find the buffaloes, and they are in herds on the prairies or by the rivers. During the past year a Canadian came down to New Orleans with four hundred and eighty tongues of buffaloes he

had killed during his winter campaign with the aid of only one associate.

We left the *Chapitoulas* on the 29th. Although we had sent for a much larger boat, and in spite of the new stowing which our people made, we were almost as much crowded as before. We had but two leagues to make that day, to reach *Burnt Canes*,* the residence of M. de Benac, director of the grant of M. d'Artagnan, where we were to sleep. He received us in a very friendly manner, and regaled us with a carp from the waters of the Mississippi, which weighed thirty-five pounds. The *Burnt Canes* is the name given to two or three grants along the Mississippi; the place is very much like the *Chapitoulas*, while the situation appears to me to be more beautiful.

The next day we advanced six leagues, which is about as much as they can ever accomplish in ascending the river, and we slept, or rather encamped at *the Germans*.† These are the quarters assigned to the lingering remnant of that company of Germans who had died of misery, some at the East, and some on arriving in Louisiana.‡ Great poverty is visible in their dwellings. It is here properly that we begin to learn what it is to voyage on the Mississippi, and I am going to give you a little idea of it, so that I shall not be obliged to repeat the same thing every day.

We had set out at the season of the heavy floods, when the river had risen more than forty feet above its ordinary level, and as almost all the country is composed of low lands, it was of course inundated. Thus we were exposed to the difficulty of not finding *cabanage*, that is to say, ground on which to do our cooking and to sleep. When we could find it we slept in this way. If the ground was still muddy, as was the case when the water

[* Cannes brûlées.]

[† Aux Allemands.]

[‡ Some further account of these Germans is given in the next letter. They were a portion of the settlers brought out for Law's grant, but did not arrive until after his fall, when they were suffered to die from want.]

began to subside, they commenced by making a couch of branches, that the mattress might not rest on the mud. Then they spread upon the earth a skin, or a mattress, and clothes, if they had them. They bent three or four canes into a semicircle, both ends of which they fixed in the earth, and placed them at proper distances from each other, according to the length of the mattress; on these they fasten three others crosswise, and then spread over this slight framework the *baire*, that is, a large cloth, the ends of which they fold under the mattress with great care. It is under these tombs, where we are stifled with heat, that we are obliged to sleep. The first thing we do on reaching land, is to arrange our *baire* with all diligence, for otherwise the musquitoes do not permit us to use it. If one could sleep in the open air, he could enjoy the coolness of the night, and would be too happy.

There is much more cause of complaint when no *cabanage* can be found. Then they tie the boat to a tree. If they can find a raft of trees, they do their cooking on top of it, but if not, we go to sleep without supper, or rather we neither sup at all nor sleep at all, since we are resting in the same situation in which we were during the day, with the addition of being exposed through the whole night to the fury of the musquitoes. By the way, what is here called a raft is a collection of floating trees which the flood has uprooted: the current continually sweeping them down, they are finally arrested by some tree whose root is in the ground, or by a neck of land, and there accumulate one upon the other, and form enormous piles. We have found some which would furnish the whole of your good city of Tours with wood for three winters. These places are difficult and dangerous to pass. It is necessary to sail close to these rafts; the current there is rapid, and if it dashes the boat against the floating trees, it disappears at once, and is swallowed up in the waters under the raft.

It was also the season of the most excessive heats which increased each day. During the whole voyage we had but a single

entire day of cloudy weather, always the burning sun upon our heads, without being able even to use over our boats a small awning which might afford us a little shade. Besides, the height of the trees and the denseness of the woods, which through all the route, are on both banks of the river, did not permit us to feel the least breath of wind. Although the river is a half league in breadth, the breeze does not make itself felt except in the middle of the stream, and it is necessary to cross it, to catch the slightest breath of air. We drew up, without cessation, the water of the Mississippi through reeds, to quench our thirst, and although it is very turbid, we experienced no ill effect. Another refreshment we had, was from the grapes hanging almost everywhere from the trees, and we snatched them in passing, or gathered them when we landed. There are in this country, at least among the Akensas, two kinds of grapes, of which the one ripens in summer, and the other in autumn. They are of the same species; the grapes themselves are very small, and they afford a juice which is very thick. There is also another kind, the cluster of which has but three grapes, which are as large as the damask plum. Our Indians call them *asi*, *contai raisin*, *prune*.

Our stock of provisions consisted of biscuit, butter which was salt and very rancid, rice, corn, and peas. The biscuit gave out when we were a little above Natchez. Our butter was gone when we were only ten or twelve leagues distant from New Orleans; we therefore fed on the peas, and afterwards on the rice, which did not fail until our arrival at this place. The seasoning consisted of salt, bear's oil, and a particularly good appetite. The most ordinary food of this country, almost the only food of many persons, and above all of the voyagers, is the *gru*. They bruise the corn to remove the outer skin, boil it for a long time in water, the French sometimes seasoning it with oil, and this constitutes the *gru*. The Indians pound the corn very fine, cook it sometimes with fat, but oftener with water only, and this is

the *sagamite*. The *gru*, indeed, is used instead of bread; a spoonful of *gru* and a small piece of meat are taken together.

But the greatest torment, in comparison with which all the rest would be but sport, which passes all belief, and has never been even imagined in France, still less actually experienced, is that of the mosquitoes—the cruel persecution of the mosquitoes. The plague of Egypt, I think, was not more cruel—*Dimittam in te et in servos tuos et in populum tuum et in domos tuas omne genus muscarum et implebunter domus Ægyptiorum diversi generis et universa terra in qua fuerint.** They have here the *frappe d'abord*, and also the *brulots*. The latter is a species of very small gnat, whose sting is so sharp, or rather so burning, that it seems as if a spark of fire had fallen on the spot. There are also the *moustiques*, which are like the *brulots*, with the exception that they are much smaller, so that one can with difficulty see them; their attacks are particularly directed against the eyes. There are also the *guêpes*, and the *thons*; in one word, there are *omne genus muscarum.†*

But none of these others are worthy to be mentioned with the mosquitoes. This little insect has caused more swearing since the French have been in Mississippi, than had previously taken place in all the rest of the world. Whatever else may happen, a swarm of these mosquitoes embark in the morning with the voyager. When they pass among the willows or near the canes, as very often takes place, a new swarm fastens with fury on the boat, and never quits it. It is necessary to keep the handkerchief in continual exercise, and this scarcely frightens them. They make a short circuit, and return immediately to the attack.

[* Exodus viii. 28. I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.]

[† Every kind of fly.]

The arms become weary much sooner than they do. When we land to take dinner, which is between ten o'clock and two or three, there is an entire army to be combatted. We make a *boucane*, that is, a great fire, which we stifle afterwards with green branches. But it is necessary for us to place ourselves in the very thickest of the smoke, if we wish to escape the persecution, and I do not know which is worse, the remedy or the evil. After dinner we wish to take a short nap at the foot of a tree, but that is absolutely impossible; the time allotted to repose is passed in contending with the musquitoes. We embark again in their company, and at sunset, on landing, it is necessary immediately to run to cut canes, wood, and green branches, to make the *baire*, the fire for cooking, and the *boucane*. There, it is each one for himself, but it is not one army, but many armies which we have to combat, for that time of day belongs to the musquitoes. One is perfectly eaten and devoured. They get into the mouth, the nostrils, and the ears; the face, the hands, the body are all covered; their sting penetrates the dress, and leaves a red mark on the flesh, which swells on those who are not as yet inured to their bite. Chicagon, to enable some of his nation to comprehend what a multitude of French he had seen, told them, that he had beheld "as many in the great village" (at Paris) "as there were boughs on the trees, and musquitoes in the woods." After having supped in haste, we are impatient to bury ourselves under the *baire*, although we know that we go there to be stifled with the heat. With what address, with what skill does each one glide under his *baire*! But they always find that some have entered with them, and one or two are sufficient to insure a miserable night.

Such are the inconveniences of a voyage on the Mississippi. And yet how many voyagers endure them all for the prospect of a gain even the most moderate! There was in a boat which ascended at the same time with our own, one of those heroines of

whom I have already spoken, who was going to rejoin her hero. She did nothing but chatter, laugh, and sing. And if for a little temporal benefit, if even for crime itself, one can endure a voyage like this, should men fear it who are appointed to labor for the salvation of souls!

I return to my journal. On the 31st, we made seven leagues. In the evening, no cabanage. Water and biscuit for supper—slept in the boat—devoured by the mosquitoes through the night. *Note.*—This was the Vigil of Whitsunday, a fast-day.

The 1st of June we arrived at Oumas, a French plantation, where we found enough ground not overflowed to erect our cabins. We remained there during the next day to give rest to our crew. In the evening, Father Dumas and I embarked in a boat which during the night was to go the same distance we should otherwise have to accomplish on the next day. By this means we avoided the intense heat.

On the 3rd we arrived, early in the morning indeed, at *Bayagoulas* (the destroyed nation), at the house of M. du Buisson, director of the grant of the Messieurs Paris. Here we found some beds, which we had almost forgotten how to use, and during the morning took that repose which the mosquitoes had not permitted us to gain during the night. M. du Buisson omitted nothing which could add to our comfort, and regaled us with a wild turkey. (This is in every respect like the domestic turkey, except that the taste is finer.) The grant appeared to us well arranged and in a good condition. It would have been worth still more if it had always had as good a director. Our people arrived in the evening, and the next day we left the *Bayagoulas*, charmed with the pleasant manners and civilities of M. du Buisson.

Framboise, Chief of the *Sitimachas*, who had been a slave to M. de Bienville, had come hither to see us, and had invited us to dine at his home, which we should have to pass about noon. He had before given the same invitation when he descended with his

tribe to New Orleans to chant the calumet before the new Governor. This gave occasion to an adventure, which we were glad to get through with, and the recital of which you will perhaps be equally glad to get through reading; but *n'importe*, I will give it you.

The inundation had obliged the *Sitimachas* to penetrate deeply into the wood, and we therefore fired off a gun to announce our arrival. The sound of a gun in the woods of Mississippi is like a clap of thunder, and immediately afterwards a little Indian presented himself before us. We had a young man with us who was acquainted with the language; he therefore questioned him, and told us in reply, that the little Indian was sent to conduct us, and that the village was not far distant. It is necessary to observe, in passing, that this young man had an excellent appetite, and that he was well aware we should not be able to do any cooking where we then were, on account of the water. Trusting to his word we set out in an Indian boat which happened to be there, the child guiding us. We had not gone far when the water for our boat failed, and there was scarcely anything but mud. Our people, who assured us that it was only a step, pushed on the boat by main strength, encouraged by the hope of their anticipated feast with Framboise, but at last we came to nothing but prostrate trees, mud, and deep holes filled with stagnant water. The little Indian here left us and disappeared in a moment. What were we to do in these woods without a guide? Father Souel sprang into the water, and we followed him. It was certainly pleasant to see us floundering among the rocks and brambles, and in the water up to our knees. Our greatest difficulty was to withdraw our shoes from the mud. At last, well bemired and quite exhausted, we arrived at the settlement, which was distant from the river more than half a league. Framboise was surprised at our arrival, and coldly remarked, that he had nothing. In this incident we recognized the traits of an Indian.

Our interpreter had deceived us, for Framboise had not sent to find us ; he had not expected us, and had thought that he risked nothing by inviting us, being persuaded that the inundation would prevent our getting to his residence. Whatever might happen, we were obliged to sound a speedy retreat and without a guide. After wandering a little, we found again the Indian boat, stowed ourselves within it, and regained our own people as we best could. Those who had remained amused themselves with our appearance and our adventure ; and never did we have so much laughter, or rather it is the only time that we had any thing to laugh about. As I said before, there was no ground on which to do our cooking, and it was necessary to content ourselves with a piece of biscuit. In the evening we arrived at a spot above the *Manchat*, a branch of the Mississippi which empties into the Lake *Maurepas* ; no ground for cooking—no cabanage—millions of mosquitoes during the night. *Second note.* This was a fast-day ; the waters began to fall, which gave us reason to hope that we should not be obliged to sleep much more in the boat.

The *Sitimachas* dwelt at the lower end of the river in the early days of the colony, but having at that time killed M. de Saint-Côme, a Missionary, M. de Bienville, who commanded for the king, revenged his death. The map of Mississippi incorrectly places the nation of the *Sitimachas*, which is not the only fault we find there. After this little criticism on Mississippian erudition, I return to our voyage.

On the 4th we slept at *Baton-Rouge*. This place receives its name from a tree painted red by the Indians, and which serves as a boundary for the hunting grounds of the nations who are above and below. We saw there the remains of a French plantation, abandoned on account of the deer, the rabbits, the wild-cats, and the bears, which ravaged everything. Four of our people

went on a hunting expedition, and returned next day without any other game than an owl.

On the 7th we dined at the grant of M. Mezieres: it has the air of a plantation which is just commencing. We saw there one hovel, some negroes, and a single laborer, who did us neither good nor ill. We cabined for the night at *Point-Coupée*, before the house of a planter, who received us with great attention. The rain detained us there next morning, and permitted us during the whole day to make but a single league, as far as the residence of another planter. His house, which was constructed from four forked sticks, gave us, for better and for worse, a shelter from a frightful storm. How much need have these poor people of consolation, both spiritual and temporal!

On the 9th we had scarcely embarked when there came from the woods a most execrable odor. They told us that it proceeded from an animal close on shore, which they called *bête puante* and which spreads this disagreeable smell every where about it. We cabined for the night at the *Little Tonicas*, in the canes; during the winter they set them on fire, but during the summer it is necessary to cut them to be able to cabin there. The Indian village is up the country; from thence to the *Great Tonicas* it is ten or twelve leagues by the Mississippi; but by land there is nothing but a mere neck which separates the two villages. Formerly they made a portage, crossing the land. They still call this passage *the portage of the Cross*. The river had penetrated this point, and inundated it entirely during these great floods, and it was this place that we had to cross the next day, that is to say, a distance of two leagues, to avoid the ten leagues which it would be necessary to go if we continued our route by the Mississippi. We accordingly took an Indian at the *Little Tonicas* to act as our guide.

On the 10th we entered these woods, this sea, this torrent, for it is all these at once. Our guide, whose language none of us

understood, addressed us by signs; one interpreted these in one way, and another in a different way, so that we did every thing at hazard. However, when a person has entered these woods, it is necessary to go on or perish, for if he allows himself to get into the current for the purpose of returning, the rapid stream will certainly dash the boat against a tree, which will break it into a thousand pieces. If it had not been for that, we should have retired from such an evil undertaking immediately, as soon as we saw ourselves embarked in it. It was necessary unceasingly to turn about the boat in a zigzag course to prevent the bows from striking against the trees, and we often found it wedged between two trees which did not give it sufficient space to pass, contrary to the expectation of those who steered it. Now there was a torrent of which the entrance was almost closed by a raft or perhaps by two trees of great length and enormous thickness, prostrated across the two banks of the current, and which rendered it more impetuous; now, the entrance would be entirely barred by a single tree, and it was necessary to change our direction at the risk of finding the same obstacle a moment afterwards, or of not finding sufficient water, but instead of it, mud and brambles. Then, it became necessary to push on the boat by main strength. Often one of our people was obliged to spring into the water even to his neck, to go and make fast the boat to a tree which extended out, so that if the strength of the current should exceed that of the oars, and cause the boat to recede, it might not dash itself against a tree. Our own boat ran the greatest risk; it began to fill in a current which had forced it back, and we saw in a moment that it was going to sink. The strength of the oars saved us, and by good fortune there happened not to be at that place either raft or uprooted trees. After having passed another, which only left a space the size of the boat, it remained for a moment immoveable between the strength of the current and that of the oars; we did not know whether it

was going to advance or be driven back, that is to say, for a moment we were vibrating between life and death; for if the oars had yielded to the strength of the current, we should have gone back to be dashed against a large tree which almost entirely barred the current. Our people in the other boat, who had passed before us, waited in a sad and mournful silence, and uttered a loud cry of joy when they saw us out of danger. I should never end if I were to recount to you all the toils of this day. The passage is well named *the passage of the Cross*, and a voyager who knows what it is, and does not decline attempting it, even if he should escape its dangers, merits a place in a madhouse. And by this side-cut they abridge the voyage but a very short day's sail. The Lord saved our lives, and we at last reached the end and succeeded in accomplishing these two fatal leagues.

We arrived then at four or five in the evening at the *Great Tonicas*. The chief of this nation came to the bank of the river to receive us, grasped our hands, embraced us, spread out a mat and some skins before the cabin, and invited us to sleep there. Then he presented us with a large plate of blackberries, and a *manne* (that is, a basket) of green beans. It was truly a feast for us, for the *passage of the Cross* had not permitted us to stop for dinner.

This chief had been baptized, as well as several of his nation, by M. Davion, but after the return of this missionary to France, whither he had retired a short time after the arrival of the Capuchin Fathers in the country, he had scarcely retained any trace of Christianity about him, except the name, a medal, and a chaplet. He spoke a little French, and asked us the news of M. Davion. We answered, that he was dead, at which the chief testified his regret, and seemed to us to desire to have a missionary. He showed us also a medal of the king, which the Commander General had sent him in the name of his Majesty, with a writing which certified that it was in consideration of the attachment he

had always had for the French that this present was given him. There are some French at the *Tonicas*, who made great complaints to us with regard to their having no missionary. Father Dumas said Mass the next day, early in the morning, in the cabin of the chief, and we were edified by the eagerness shown by some of the French to profit by this opportunity of partaking of the sacraments.

On the 11th we passed the night for the last time in the boat. On the 12th we cabined at *Ecors blancs*, and on the 13th at *Natchez*. We immediately made our visit to the Reverend Father Philibert, a Capuchin, who is the Curé. He is a man of good sense, who was not frightened at seeing us, as his brethren had been at New Orleans; in other respects, he is a man of worth and very zealous. We afterwards descended to the bank of the river *to make there our baires*.

The French settlement at Natchez has become very important. They raise there a great deal of tobacco, which is esteemed the best in the country. It is a district which is very elevated, and from whence one can see the Mississippi winding along as in a chasm; about it is a continual succession of mounds and deep holes, but the ground of the grants is much more level and beautiful. The excessive heat prevented us from going thither or to the Indian village.

The village is distant one league from that of the French: it is the only nation, or almost the only one in which we see any kind of government and religion. They keep up a perpetual fire, and have received from tradition, that if it should happen to be extinguished, it is necessary for them to go and rekindle it among the *Tonicas*. The chief has considerable authority over those of his nation, and they are accustomed to obey him. This is not the case among the greater part of the other nations; they have their chiefs only in name, each one is his own master, and yet we never see any sedition among them. When the chief

of the Natchez dies, a certain number of men and women are obliged to immolate themselves to serve him in the other world. Many are already devoted to this death against the time when he shall die. On these occasions they strangle them. The French have done all in their power to prevent this barbarity, but they find great difficulty in saving any one. These people say that their ancestors crossed the seas to come to this country, and those who knew their habits and customs better than myself, assert that they came from China.

However this may be, the *Tonicas* and the *Natchez* are two considerable nations who ought to have each a missionary. The chief of the *Tonicas* is already a Christian, as I have said before; he has much influence over his own people, and in other respects every one agrees that this nation is very well disposed for Christianity. A missionary would find the same advantage among the *Natchez*, if he should have the happiness to convert the chief; but these two nations are in the district of the Reverend Capuchin Fathers, who even to this time have never acquired a knowledge of any Indian language.

We left Natchez on the 17th, and embarked, the Father Dumas and myself, in a boat which went out on a hunting expedition. Our people had not yet prepared their provisions, that is to say, they had not purchased and pounded their corn.

As the flats now began to be seen, we found there the eggs of the turtle, which were a new feast for us. These eggs are a little larger than pigeon's eggs, and are found in the sand of the flats, where the sun hatches them. The tracks which the turtles leave, enable us to discover the places where they have concealed their eggs. They are found in great quantities, and are made into omelettes, which are much relished by people who are accustomed to eat nothing but *gru*.

They reckon the distance from New Orleans to Natchez at nearly a hundred leagues, and from Natchez to *Yatous*, at forty.

We made this second passage without any other adventure, except that during one night we were overtaken by a violent storm, accompanied with thunder and lightning. You may judge whether a person is well protected from the rain under the covering of a single cloth. The next day an Indian who was ascending the river with us went on shore for the purpose of hunting. We continued our route, but had scarcely gone half a league when he appeared on the bank with a deer on his shoulders. We therefore cabined on the first flat we came to, for the purpose of drying our clothes and making a great feast. These repasts, which take place after a good chase, are perfectly savage in the way they are conducted, though nothing can be more pleasant. The animal is in pieces in a moment; nothing is lost; our voyagers place it on the fire or in the pot, each one according to his taste; their fingers and some little sticks supply the place of all kinds of utensils for cooking and for the table. To see them covered only with a cloth round the loins, more athletic, more browned than the Indians themselves, stretched out on the sand or squatting down like monkeys, and eating what they hold in their hands, one can scarcely know whether it is a troop of gipsies, or of people who are assisting at a witch festival.

On the 23d we arrived at *Yatous*, a French post within two leagues of the mouth of the river of that name, which empties into the Mississippi. There is an officer with the title of Commander, together with a dozen soldiers, and three or four planters. The grant of M. le Blanc was at this place, but it has gone to ruin like the others. The ground is elevated by mounds, little of it is cleared, and the air is, they say, unwholesome. The Commander, in honor of our arrival fired off all the artillery of the fort, which consists of two pieces of very small cannon. The fort is a barrack in which the Commander lodges, surrounded by a single palisade, but well defended by the situation of the place. He received us in a very friendly way, and we cabined in his court-

yard. Our two boats, one of which carried Father Souel. Missionary to the Yatous, arrived two days after us; the fort paid him the same honors which had been given to us. This dear Father had been dangerously ill during the voyage from Natchez to Yatous, and had begun to recover; but since my arrival here I have heard from him, that he had suffered a relapse of his illness, but was again convalescent when he wrote me. During our stay at Yatous, he purchased a house, or rather the cabin of a Frenchman, while waiting till he could make his arrangements to settle himself among the Indians, who are at a league distance from the French post. There are three different villages which speak three different languages, and compose one nation, which is not very numerous. Beyond this I know nothing with regard to them.

On the 26th we re-embarked, the Father Dumas and myself. From Yatous to the Akensas they reckon the distance at sixty leagues. We arrived there on the 7th of July, without any other adventure than having made a great feast of bear's meat, which one of our people had procured in the chase.

The villages of the *Akensas* are incorrectly placed on the map. The river at its mouth makes a fork, and into the upper branch empties a river which the Indians call *Niska*, or *White Water*, which is not marked at all on the map, although it is a very large stream. We enter by the lower branch; from the mouth of this branch to the place where the river separates into two streams, it is seven leagues, and from thence it is two leagues to the first village, which contains two nations, the *Tourimas* and the *Toungingas*; from this first village to the second there are two leagues by water and one league by land; this latter they call the village of the *Sauthouis*; the third village is a little higher up on the same bank of the river; this is the village of the *Kappas*; on the other bank, and opposite to this last village, are the French habitations. These three Indian villages, which contain four nations bearing different names, are known by the common name

of the Akensas, which name the French have also given to the river, although the Indians call it *ni gitai*, "Red water." They speak the same language, and are in all about twelve hundred souls.

We were a short distance from these settlements, when a company of young Indians having perceived us, uttered a loud cry and ran to the village: a French boat which had preceded us one day, had given notice of our arrival. We found all the village assembled at the landing place; no sooner had we landed, than an Indian enquired of one of our people, whom he knew, and who understood the language, "How many moons the Black Chief would remain among them?" "Always," replied the Frenchman. "You are deceiving me," was the Indian's immediate answer. The Frenchman assured him that he was not, but that "they should always have him among them, to teach them to know the *Great Spirit*, as had been done among the Illinois." The Indian believed him and said—"My heart laughs when you tell me this." I induced this same Frenchman to conduct me by land to the village of the *Sauthouis*; before arriving there we found the Chief under his *antichon*, (this is the name which the French have given to a kind of cabin open on all sides, which the Indians use in the wilderness, that is, their open country, and when they wish to take the cool air.) He invited me to lie down on his mat, and presented me with some *sagamité*.* He spoke a single word to his little child who was there, and he immediately uttered the Indian cry, shouting with all his strength, *panianga sa, panianga sa*, "the Black Chief, the Black Chief." In an instant the whole village had surrounded the *antichon*. I caused them to be told with what design I had come, and could hear on all sides the word *igaton*, which my interpreter explained to me, as meaning, "that is good." All this company conducted

[* This has been explained in the former part of the letter, as a preparation of corn.]

me to the bank of the river, uttering loud cries ; an Indian transported us over the river in his boat, and after having walked about the eighth of a league, we arrived at the French dwellings. I was lodged in the house of the Company of the Indies, which was that of the Commander when he is here, and found with great satisfaction that I was at the end of these two hundred leagues which I had to accomplish. I would rather twice make the voyage which we had just finished on the sea at the same season, than to recommence this one. The Father Dumas was only in the middle of his route to go to the Illinois, and embarked again on the morning after his arrival ; from this place to the Illinois country he did not find a single habitation, but they scarcely ever failed to kill some buffaloes, which very well made amends to people who had nothing to live on but some *gru*.

I have now reached the end of my long and tedious narrative. I have only written for yourself and for one other friend equally indulgent with yourself ; it is Father Bernard, to whom I beg you to forward this letter. He is at Dijon. I will endeavor more fully to satisfy your curiosity, when I am better acquainted with the customs of the Indians in this region. You have not the same excuse as myself, for you are in the midst of that great theatre where the scene changes every day, and materials are furnished for the longest and most curious letters. I wrote you from New Orleans : have you received my letter ?

I pray you to present my regards to the Reverend Father de Fontenai, and commend me to his holy prayers. I ask also an interest in yours. You are both of you always in my memory. Present also my respects to the Reverend Father Davaugour, and to the dear brother Talard. I pray that dear brother to write me by the first opportunity there is of sending to the Reverend Father de Beaubois, and above all to furnish me with the prints, particularly those representing the different mysteries in the life of our Lord : M. Cars will give them to him, if he asks

him in my name ; he has promised them to me. This is a great means we are able to adopt of giving some idea of the mysteries of our religion to the Indians. They always get into ecstasies when they see a picture of St. Regis which I have in my chamber, which was engraved by M. Cars. They place the hand upon the mouth, which is a sign of admiration among them. *Ouakan taqué*, they cry out—"It is the Great Spirit." I tell them that it is not, that it is one who was a Black Robe Chief like myself, that he listened attentively to the words of the Great Spirit, and observed them through life, and that after his death he went to be with him in Heaven. Some pass their hand at different times over the face of the Saint, and then carry it to their own face. It is a ceremony which they use when they wish to show a mark of veneration to any one ; then they place themselves in different parts of my chamber, and say each time laughing, "He looks at me, he almost speaks, he wants nothing but words." But these are trifles, and it is time for both of us to take breath.

Adieu, &c

At Akensas, this 3rd of October, 1727.

MISSION TO THE ARKANSAS.

1727.

MISSION TO THE ARABIAN

1871

LETTER IX.

FROM FATHER DU POISSON, MISSIONARY TO THE AKENSAS, TO
FATHER PATOUILLET.

MY REVEREND FATHER,

RECEIVE the compliments of a poor *Mississippien*, who has always esteemed you, and if you will permit him to say so, has loved you as much as the best of your friends. The distance which Providence has interposed between us, can never efface the feelings of regard which I entertain for you, and still less the remembrance I have of the friendship you bestowed upon me during the years that we lived together. The favor which I ask of you henceforth is, to think of me a little, to pray God for me, and to give me from time to time the news with regard to yourself, which I shall prize so highly. I am not yet sufficiently acquainted with the country and the customs of the Indians, to give you much information about them; I can only tell you that the Mississippi does not present anything beautiful to the voyager, anything as extraordinary as itself; nothing indeed can disfigure it more than the continual forest which lines its two banks, and the frightful solitude in which he is during his voyage. Having therefore nothing curious to write you concerning this country, permit me to tell you what has happened to me since my arrival at this post to which Providence destined me.

Two days after my arrival, the village of the *Sauthouis* deputed two Indians to ask me, whether I was willing they should come to chant the calumet. They were in their dress of ceremony,

well *mataché*, that is, having the body entirely painted of different colors, with the tails of wild cats hanging down from places where we usually represent the wings of Mercury, the calumet in their hands, and on their bodies some little bells, which announced to me their arrival even when they were at a distance. I answered them, that I was not at all like the French chiefs who commanded warriors, and who came with plunder to make them presents; that I had only come to make known to them the Great Spirit with whom they were unacquainted, and I had brought with me only those things which were necessary for my object, but that nevertheless I accepted their calumet for the time when a small canoe should be built for me; this was postponing them indefinitely; they passed the calumet across my face, and then returned with it to carry back my answer. Two days afterwards, the chiefs came to make me the same request, adding that it was without design that they wished to dance the calumet before me. *Without design* signifies among them, that they make a present without any expectation of a return. But I was prepared for all this: I knew that the hope of gaining something rendered them so pressing, and that when an Indian gives even *without design*, it is necessary to give him double in return, or one displeases them. I therefore made them the same answer which I had given to the deputies. At last they returned again to the charge to ask me whether I was willing that at least their young people should come and dance before me *without design*, the dance called the *Scouting*, (it is this which they dance when they send out a scouting party against the enemy.) I answered them, that I should not at all find it tedious, but their young people could come and dance, and that I should see them with pleasure. All the village, except the women, accordingly came the next day at dawn, and there were nothing but dances, and chants, and speeches, until the middle of the day. Their dances, as you may well imagine, are something fantastical: the exactness with which

they keep time is as surprising as the contortions and efforts they make. I saw very well that it would not do to send them away without having made a great feast for them, and therefore borrowed of one of the French, a kettle similar to those which are used in the kitchen of the Invalides.* I gave them maize at discretion, and all things passed without any confusion. Two of them acted as cooks, divided the parts with the greatest impartiality, and distributed them in the same manner. Nothing was to be heard but the ordinary exclamation *Ho*, which each one pronounced when they presented him with his portion. Never have I seen people eat with a worse grace or better appetites. They returned home very well contented, but first some of the chiefs spoke to me again on the subject of receiving their calumet: I amused them as I had done hitherto, for it is a considerable expense to receive their calumet. In the beginning, when it was necessary to manage them, the directors of the grants of M. Laws, and the Commanders who received their calumet, made them great presents, and these Indians have supposed that I was going to revive the old custom. But even were I able to do so, I should act with exceeding caution, because there might be danger that at last they would not hear me speak of religion except from motives of interest, since moreover we know from experience that the more one gives to the Indians, the less probability is there of his being contented, and that gratitude is a virtue of which he has not the least idea.

I have not as yet had sufficient leisure to apply myself to the study of their language; but as they make me frequent visits, I put to them the question, *Talon jajai?* How do you call that? I am well enough acquainted with the language to make myself understood in the most common matters, and there is no Frenchman here who knows it thoroughly. They have as yet learned it

[* Meaning probably the *Hôtel des Invalides* in Paris, an asylum for aged and invalid soldiers.]

but superficially, and only as much as is necessary for purposes of trade, so that I at present am as well acquainted with it as they are. I foresee, however, that it will be very difficult for me to learn as much as is necessary to address these Indians on the subject of religion, while I have reason to believe that they think I am perfectly acquainted with their language. A Frenchman was lately speaking of me to one of them, when the latter said to him, "I know that he is a Great Spirit, who understands all things." You see that they do me infinitely more honor than I merit. Another addressed to me a long harangue, of which I understood nothing but the words *indatai*, "my father," *nyginguai*, "my sons." I however answered him at random when I saw that he was questioning me, *ae*, "yes," and *igalon*, "that is good." Afterwards he passed his hand over my face and my shoulders, and then did the same to himself. All these *agios* being finished, he went home with a very contented air. Another came some days afterwards to go through the same ceremony. As soon as I saw him I sent for a Frenchman, and begged him to explain to me what was said, without appearing to act as interpreter. I was desirous of knowing whether or not I had been mistaken in the reply I made to the other. He asked whether it seemed good to me to adopt him as my son, so that when he returned from the chase, and should *without design* lay his game at my feet, I should not ask him, as the other French do, "for what are you hungry?" (that is to say, what do you wish me to give you for this?) but that I should make him sit down, and should give him something to eat as I would to my son, and that when he returned another time to see me, I should say to him, "sit down my son, but hold, there is some vermilion and powder." You see from this the nature of these savages; they wish to appear generous in giving *without design*, but at the same time do not wish to lose anything. I answered this speech, *ignaton thé*, "that is very good, I approve

of it, I agree to that ;" after which he passed his hand over me as the other had done.

Let me give you another incident which shows the extent of their generosity. The day before yesterday I received the visit of a chief, and gave him something to smoke, to omit which would show that I was wanting in politeness. A moment afterwards he went out to get the skin of a deer *matachée* which he had left in the entry of the house where I am, and placed it on my shoulders. Such is the custom when they make presents of this kind. I begged the Frenchman to ask him, without its appearing to come from me, what he wished me to give him ? " I give it *without design*," said he ; " it is the way in which I would trade with my father !" (To *trade* signifies here to *give*.) Nevertheless, some moments afterwards, he said to the same Frenchman, that his wife was out of salt, and his son of powder. His object was that the Frenchman should tell me of it. The Indian never gives anything for nothing, and it is necessary for their sake to observe the same rule, or we should expose ourselves to their contempt. A skin *matachée* is a skin painted by the Indians with different colors, and on which they paint calumets, birds, and animals. Those of the deer serve as cloths for the table, and those of the buffalo as coverings for the bed.

The French establishment among the Arkansas would have been considerable, if M. Laws had remained in credit four or five years longer. The grant which he had procured was at this place on a prairie boundless to the view, the beginning of which is about two gun-shots from the house in which I now am. The India Company had granted him sixteen leagues square, or a tract of about a hundred leagues round. His design was to build a city there, to establish manufactures, to have numbers of vassals and troops, in short to found there a duchy. He only commenced this work a year before his fall. The property which he had already sent into the country amounted to more than fifteen

hundred thousand livres. He had among other things materials from which to arm and equip superbly two hundred cavalry soldiers. He had also purchased three hundred negroes. The French who were engaged for this grant, were people of all kinds of trades. The directors and the subalterns, with a hundred men, ascended the river in five boats, to go there and begin the establishment. They had first to provide provisions, to be in a state to receive those whom they had left at the mouth of the river. The Chaplain died on the way, and was buried on one of the shallows in the Mississippi. Twelve thousand Germans also were engaged for this grant. This was not a bad beginning for the first year, but M. Laws fell into disgrace. Of the three or four thousand Germans who had already left their country, the greater part died at the East, almost all at landing in the country, while the others were countermanded. The India Company took back their grant, and abandoned it a short time afterwards, so that every thing thus went to ruin. About thirty French are still here, being induced to remain by the salubrity of the climate and the excellence of the soil, for they have not received any aid. My arrival afforded them great pleasure, since it induced them to believe that the India Company had no idea of abandoning this region, as had been supposed, or they would not have sent thither a missionary. I cannot express to you the joy therefore with which these good people received me. I found them in great want of all things, and this misery, together with the excessive and even extraordinary heats which had been experienced that year, had made them all ill in bed. I did what I could for their relief, and the few remedies which I brought with me, came most seasonably. The occupation however which the sick gave me, did not at all prevent my making, on each Sunday and Festival day, one exhortation during Mass, and also giving instruction after Vespers. I have had the consolation of seeing that the greater part have profited by it to come forward to the

Sacraments, and that the others are disposed to do so. We are indeed well recompensed for the greatest toils, if they are followed by the conversion of even a single sinner.

The privations of the sea and those of the Mississippi, which are indeed much more severe, the change of climate, of food, of every thing, have produced no alteration in my health. I am the only one of the French who has escaped sickness since we have been in the country, although they commiserated me for the feebleness of my health when I left France. But Father Souel, who on the excellence of his constitution received no such sympathy, has already been three times ill since he has been in the country. Pray God that He will give me grace to consecrate what strength I have to the conversion of these Indians. As far as human reason can enable us to judge, there is little to be accomplished among them, at least in the beginning. All my hope is in the grace of God. I have the honor to be with respect, &c.

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LETTER 3.

FROM FRANCIS A. DUFFY, ESQUIRE, TO JAMES M. SMITH, ESQUIRE,
PROSECUTOR AT THE ASSIZES IN NORTH CAROLINA.

At New Orleans, the 15th of July, 1829.

MY DEAR MR. SMITH,

THE MASSACRE BY THE NATCHEZ.

1729.

THE MASSACRE BY THE NATIVES

1730

LETTER X.

FROM FATHER LE PETIT, MISSIONARY, TO FATHER D'AVAUGOUR,
PROCURATOR OF THE MISSIONS IN NORTH AMERICA.

At New Orleans, the 12th of July, 1730.

MY REVEREND FATHER,

The Peace of our Lord be with you :

You cannot be ignorant of the sad event which has desolated that part of the French Colony established at *Natchez*, on the right bank of the Mississippi river, at the distance of a hundred and twenty leagues from its mouth. Two of our missionaries who were engaged in the conversion of the Indians, have been included in the almost general massacre which this barbarous nation made of the French, at a time too when they had not the least reason to suspect their perfidy. A loss so great as this infant mission has sustained, will continue for a long time to excite our deepest regrets.

As you could only have learned in a confused manner the events of this dark treachery, I will endeavor to relate to you all the circumstances ; but first I think that it would be best to make you acquainted with the character of these perfidious savages, called the *Natchez*. When I have described to you the religion, the manners, and the customs of these barbarians, I will proceed to the history of the tragical event which I design to narrate, and will in detail recount all those circumstances, of which I am certain you have hitherto had no knowledge.

This nation of Indians inhabits one of the most beautiful and

fertile countries in the world, and is the only one on this continent which appears to have any regular worship. Their religion in certain points is very similar to that of the ancient Romans. They have a temple filled with idols, which are different figures of men and of animals, and for which they have the most profound veneration. Their temple in shape resembles an earthen oven, a hundred feet in circumference. They enter it by a little door about four feet high, and not more than three in breadth. No window is to be seen there. The arched roof of the edifice is covered with three rows of mats, placed one upon the other, to prevent the rain from injuring the masonry. Above on the outside are three figures of eagles made of wood, and painted red, yellow, and white. Before the door is a kind of shed with folding doors, where the Guardian of the Temple is lodged; all around it runs a circle of palisades, on which are seen exposed the skulls of all the heads which their warriors had brought back from the battles in which they had been engaged with the enemies of their nation.

In the interior of the Temple are some shelves arranged at a certain distance from each other, on which are placed cane baskets of an oval shape, and in these are enclosed the bones of their ancient chiefs, while by their side are those of their victims whom they had caused to be strangled, to follow their masters into the other world. Another separate shelf supports many flat baskets very gorgeously painted, in which they preserve their idols. These are figures of men and women made of stone or baked clay, the heads and the tails of extraordinary serpents, some stuffed owls, some pieces of crystal, and some jaw bones of large fish. In the year 1699, they had there a bottle and the foot of a glass, which they guarded as very precious.

In this temple they take care to keep up a perpetual fire, and they are very particular to prevent its ever blazing; they do not use anything for it but dry wood of the walnut or oak. The old

men are obliged to carry, each one in his turn, a large log of wood into the enclosure of the palisade. The number of the Guardians of the Temple is fixed, and they serve by the quarter. He who is on duty is placed like a sentinel under the shed, from whence he examines whether the fire is not in danger of going out. He feeds it with two or three large logs, which do not burn except at the extremity, and which they never place one on the other, for fear of their getting into a blaze.

Of the women, the sisters of the great Chief alone have liberty to enter within the Temple. The entrance is forbidden to all the others, as well as to the common people, even when they carry something there to feast to the memory of their relations, whose bones repose in the Temple. They give the dishes to the Guardian, who carries them to the side of the basket in which are the bones of the dead; this ceremony lasts only during one moon. The dishes are afterwards placed on the palisades which surround the Temple, and are abandoned to the fallow-deer.

The sun is the principal object of veneration to these people; as they cannot conceive of anything which can be above this heavenly body, nothing else appears to them more worthy of their homage. It is for the same reason that the great Chief of this nation, who knows nothing on the earth more dignified than himself, takes the title of Brother of the Sun, and the credulity of the people maintains him in the despotic authority which he claims. To enable them better to converse together, they raise a mound of artificial soil, on which they build his cabin, which is of the same construction as the temple. The door fronts the East, and every morning the great Chief honors by his presence the rising of his elder brother, and salutes him with many howlings as soon as he appears above the horizon. Then he gives orders that they shall light his calumet;* he makes him an offering of the first three puffs which he draws; afterwards raising his hands above

* The calumet is a large pipe which these Indians use.

his head, and turning from the East to the West, he shows him the direction which he must take in his course.

There are in this cabin a number of beds on the left hand at entering: but on the right is only the bed of the great Chief, ornamented with different painted figures. This bed consists of nothing but a mattress of canes and reeds, very hard, with a square log of wood, which serves for a pillow. In the middle of the cabin is seen a small stone, and no one should approach the bed until he has made the circuit of this stone. Those who enter salute by a howl, and advance even to the bottom of the cabin, without looking at the right side, where is the Chief. Then they give a new salute by raising their arms above the head, and howling three times. If it be any one whom the Chief holds in consideration, he answers by a slight sigh and makes a sign to him to be seated. He thanks him for his politeness by a new howl. At every question which the Chief puts to him, he howls once before he answers, and when he takes his leave, he prolongs a single howl until he is out of his presence.

When the great Chief dies, they demolish his cabin, and then raise a new mound, on which they build the cabin of him who is to replace him in this dignity, for he never lodges in that of his predecessor. The old men prescribe the laws for the rest of the people, and one of their principles is, to have a sovereign respect for the great Chief, as being the Brother of the Sun and the Master of the Temple. They believe in the immortality of the soul, and when they leave this world they go, they say, to live in another, there to be recompensed or punished. The rewards to which they look forward, consist principally in feasting, and their chastisement in the privation of every pleasure. Thus they think that those who have been the faithful observers of their laws will be conducted into a region of pleasures, where all kinds of exquisite viands will be furnished them in abundance, that their delightful and tranquil days will flow on in the midst of festivals,

dances, and women ; in short, that they will revel in all imaginable pleasures. On the contrary, the violators of their laws will be cast upon lands unfruitful and entirely covered with water, where they will not have any kind of corn, but will be exposed entirely naked to the sharp bites of the mosquitoes, that all nations will make war upon them, that they will never eat meat, and have no nourishment but the flesh of crocodiles, spoiled fish, and shell-fish.

These people blindly obey the least wish of their great Chief. They look upon him as absolute master, not only of their property but also of their lives, and not one of them would dare to refuse him his head, if he should demand it ; for whatever labors he commands them to execute, they are forbidden to exact any wages. The French, who are often in need of hunters or of rowers for their long voyages, never apply to any one but the great Chief. He furnishes all the men they wish, and receives payment, without giving any part to those unfortunate individuals, who are not permitted even to complain. One of the principal articles of their religion, and particularly for the servants of the great Chief, is that of honoring his funeral rites by dying with him, that they may go and serve him in the other world. In their blindness they willingly submit to this law, in the foolish belief, that in the train of their Chief they will go to enjoy the greatest happiness.

To give an idea of this bloody ceremony, it is necessary to know that as soon as an heir presumptive has been born to the great Chief, each family that has an infant at the breast is obliged to pay him homage. From all these infants they choose a certain number whom they destine for the service of the young prince, and as soon as they are of a competent age, they furnish them with employments suited to their talents. Some pass their lives in hunting, or in fishing, to furnish supplies for the table ; others are employed in agriculture, while others serve to fill up

his retinue. If he happen to die, all these servants sacrifice themselves with joy to follow their dear master. They first put on all their finery, and repair to the place opposite to the temple, where all the people are assembled. After having danced and sung a sufficiently long time, they pass around their neck a cord of buffalo hair with a running knot, and immediately the ministers appointed for executions of this kind, come forward to strangle them, recommending them to go and rejoin their master, and to render to him in the other world services even more honorable than those which had occupied them in this.

The principal servants of the great Chief having been strangled in this way, they strip the flesh off their bones, particularly those of their arms and thighs, and leave them to dry for two months in a kind of tomb, after which they take them out to be shut up in the baskets, which are placed in the temple by the side of the bones of their master. As for the other servants, their relatives carry them home with them, and bury them with their arms and clothes.

The same ceremony is observed in like manner on the death of the brothers and sisters of the great Chief. The women are always strangled to follow the latter, except they have infants at the breast, in which case they continue to live, for the purpose of nourishing them. And we often see many who endeavor to find nurses, or who themselves strangle their infants, so that they shall not lose the right of sacrificing themselves in the public place, according to the ordinary ceremonies, and as the law prescribes.

This government is hereditary; it is not, however, the son of the reigning chief that succeeds his father, but the son of his sister, or the first princess of the blood. This policy is founded on the knowledge they have of the licentiousness of their females. They are not sure, they say, that the children of the chief's wife

may be of the blood royal, whereas the son of the sister of the great Chief must be, at least on the side of the mother.

The princesses of the blood never espouse any but men of obscure family, and they have but one husband, but they have the right of dismissing him whenever it pleases them, and of choosing another among those of the nation, provided he has not made any other alliance among them. If the husband has been guilty of infidelity, the princess may have his head cut off in an instant; but she is not herself subject to the same law, for she may have as many lovers as she pleases, without the husband having any power to complain. In the presence of his wife he acts with the most profound respect, never eats with her, and salutes her with howls, as is done by her servants. The only satisfaction he has is, that he is freed from the necessity of laboring, and has entire authority over those who serve the princess.

In former times the nation of the Natchez was very large. It counted sixty villages and eight hundred suns or princes; now it is reduced to six little villages and eleven suns. In each of these villages there is a temple where the fire is always kept burning as in that of the great Chief, whom all the other chiefs obey.

The great Chief nominates to the most important offices of the state; such are the two war chiefs, the two masters of ceremony for the worship of the temple, the two officers who preside over the other ceremonies which are observed when foreigners come to treat of peace, another who has the inspection of the public works, four others charged with the arrangement of the festivals with which they publicly entertain the nation, and such strangers as come to visit them. All these ministers who execute the will of the great chief are treated with the same respect and obedience as if he personally gave the orders.

Each year the people assemble to plant one vast field with Indian corn, beans, pumpkins, and melons, and then again they col-

lect in the same way to gather the harvest. A large cabin situated on a beautiful prairie is set apart to hold the fruits of this harvest. Once in the summer, towards the end of July, the people gather by order of the great Chief, to be present at a grand feast which he gives them. This festival lasts for three days and three nights, and each one contributes what he can to furnish it; some bring game, others fish, &c. They have almost constant dances, while the great Chief and his sister are in an elevated lodge covered with boughs, from whence they can see the joy of their subjects. The princes, the princesses, and those who by their office are of distinguished rank, are arranged very near the Chief, to whom they show their respect and submission by an infinite variety of ceremonies.

The great Chief and his sister make their entrance in the place of the assembly on a litter borne by eight of their greatest men: the chief holds in his hand a great sceptre ornamented with painted plumes, and all the people dance and sing about him in testimony of the public joy. The last day of this feast he causes all his subjects to approach, and makes them a long harangue, in which he exhorts them to fulfil all their duties to religion; he recommends them above all things to have a great veneration for the spirits which reside in the temple, and carefully to instruct their children. If any one has distinguished himself by some act of zeal, he is then publicly praised. Such a case happened in the year 1702. The temple having been struck with lightning and reduced to ashes, seven or eight women cast their infants into the midst of the flames to appease the wrath of Heaven. The chief called these heroines, and gave them great praises for the courage with which they had made the sacrifice of that which they held most dear; he finished his panegyric by exhorting the other women to imitate so beautiful an example in similar circumstances.

The fathers of families do not fail to carry to the temple the

first of their fruits, their corn and vegetables. It is the same even with presents which are made to this nation ; they are immediately offered at the gate of the temple, when the Guardian, after having displayed and presented them to the spirits, carries them to the house of the great Chief, who makes a distribution of them as he judges best, without any person testifying the least discontent.

They never plant their fields without having first presented the seed in the temple with the accustomed ceremonies. As soon as these people approach the temple, they raise their arms by way of respect, and utter three howls, after which they place their hands on the earth, and raise themselves again three times with as many reiterated howls. When any one has merely to pass before the temple, he only pauses to salute it by his down-cast eyes and raised arms. If a father or mother see their son fail in the performance of this ceremony, they will punish him immediately with repeated blows of a stick.

Such are the ceremonies of the Natchez Indians with regard to their religion. Those of marriage are very simple. When a young man thinks of marrying, he has only to address himself to the father of the girl, or if she have none, to her eldest brother, and they agree on the price, which he pays in skins or merchandise. When a girl has even lived a licentious life, they make no difficulty in receiving her, if there is the least idea that she will change her conduct when she is married. Neither do they trouble themselves as to what family she belongs, provided that she pleases them. As to the relatives of the girl, their only care is to inform themselves whether he who asks her is an able hunter, a good warrior, and an excellent workman. These qualities diminish the price which they have a right to ask on the marriage.

When the parties have agreed, the future husband goes to the chase with his friends, and when he has sufficient either of

game or of fish, to feast the two families who have contracted the alliance, they assemble at the house of the parents of the girl. They particularly serve the new married pair, who eat from the same dish. The repast being ended, the bridegroom smokes the calumet towards the parents of his wife, and then towards his own parents, after which all the guests retire. The new married people remain together until the next day, and then the husband conducts his wife to the residence of her father-in-law, where they live until the family has built for him a cabin of his own. While they are constructing it, he passes the whole day in the chase to furnish food, which he gives to those who are employed in this work.

The laws permit the Natchez to have as many wives as they choose, nevertheless the common people generally have but one or two. This however is not the case with the chiefs, their number is greater, because having the right to oblige the people to cultivate their fields, without giving them any wages, the number of their wives is no expense to them.

The marriage of the chiefs is made with less ceremony. They content themselves with sending to fetch the father of the girl whom they wish to espouse, and they declare to him that they will give her the rank of their wives. They do not fail however, as soon as the marriage is consummated, to make a present to the father and mother. Although they have many wives, they keep but one or two in their own cabins: the rest remain at the houses of their parents, where they go to see them when they wish.

At certain periods of the moon these Indians never live with their wives. Jealousy has so little place in their hearts, that many find no difficulty in lending their wives to their friends. This indifference in the conjugal union results from the liberty they have of changing when it seems good to them, provided however that their wives have never borne children to them, for

if any have been born of the marriage, nothing but death can separate them.

When this nation sends out a detachment for war, the chief of the party erects two kinds of poles painted red from the top to the bottom, ornamented with red plumes, and arrows and tomahawks, also painted red. These poles are pointed to the side to which they are to carry the war. Those who wish to join the party, after having ornamented and daubed themselves with different colors, come to harangue the war chief. This harangue, which one makes after the other, and which lasts nearly half an hour, consists of a thousand protestations of service, by which they assure him that they ask nothing more than to die with him, that they are charmed to learn of so able a warrior the art of taking scalps, and that they fear neither the hunger nor fatigues to which they are going to be exposed.

When a sufficient number of braves have presented themselves to the war chief, he causes to be made at his house a beverage which they call the War Medicine. This is an emetic, which they make from a root they boil in large kettles full of water. The warriors, sometimes to the number of three hundred, having seated themselves about the kettle, they serve each one with two pots of it. The ceremony is to swallow them with a single effort, and then to throw them up immediately by the mouth, with efforts so violent that they can be heard at a great distance.

After this ceremony, the war chief appoints the day of departure, that each one may prepare provisions necessary for the campaign. During this time, the braves repair evening and morning to the place before the Temple, where after having danced and related in detail the brilliant actions in which their bravery was conspicuous, they chant their death songs.

To see the extreme joy they show at their departure, we should say that they had already signalized their valor by some great

victory, but a very small thing alone is necessary to disconcert their plans. They are so superstitious with respect to dreams, that a single one of evil augury can arrest the execution of their enterprise, and oblige them to return when they are on the march. We see parties, which after having gone through with all the ceremonies I have mentioned, immediately break off from their expedition, because they have heard a dog bark in an extraordinary manner: in an instant their ardor for glory is changed into a perfect panic.

When on the war-path, they march in single file: four or five men who are the best walkers lead the way, and keep in advance of the army a quarter of a league, to observe every thing, and give immediate notice. They encamp every evening an hour before sunset, and lie down about a large fire, each one with his arms near him. Before they encamp, they take the precaution to send out twenty warriors to the distance of a half league around the camp, for the purpose of avoiding all surprise. They never post sentinels during the night, but as soon as they have supped, they extinguish all the fires. At night the war chief exhorts them not to give themselves up to a profound sleep, and to keep their arms always in a state of readiness. He appoints a place where they shall rally in case they are attacked during the night and put to flight.

As the war Chiefs always carry with them their idols, or what they call their Spirits, well secured in some skins, at night they suspend them from a small pole painted red, which they erect in a slanting position, so that it may be bent on the side towards the enemy. The warriors, before they go to sleep, with tomahawk in hand, pass one after the other in a dance before these pretended Spirits, at the same time uttering the fiercest threats towards the side on which are their enemies.

When the war party is considerable, as it enters the enemy's country, they march in five or six columns. They have many

spies, who go out on scouting expeditions. If they perceive that their march is known, they ordinarily adopt the resolution of retracing their steps, leaving a small troop of from ten to twenty men who detach themselves, and endeavor to surprise some hunters at a distance from the villages; on their return they chant their songs with reference to the scalps they have taken. If they have taken any prisoners, they force them to sing and dance for some days before the temple, after which they present them to the relatives of those who had been killed. These relatives are dissolved in tears during this ceremony, and drying their eyes with the scalps which have been taken, they contribute among themselves to recompense the warriors who have taken these captives, whose lot is to be burned.

The Natchez, like all the other nations of Louisiana, distinguish by particular names those who have killed a greater or less number of the enemy. The old war chiefs distribute these names according to the merit of the warriors. To deserve the title of a great man-slayer, it is necessary to have taken ten slaves or to have carried off twenty scalps. When a person understands their language, the name itself of a warrior enables him to learn all his exploits. Those who, for the first time, have taken a scalp or made a captive, do not sleep at their return with their wives, and do not eat any meat; they ought not to partake of anything but fish and thickened milk. This abstinence lasts for six months. If they fail to observe it, they imagine that the soul of him whom they have killed will cause them to die through sorcery, that they will never again obtain any advantage over their enemies, and that the slightest wounds they may receive will prove fatal.

They take extreme care that the great Chief shall not in any way expose his life when he goes to war. If, carried away by his valor, he should happen to be killed, the Chiefs of the party and the other principal warriors would be put to death on their return; but executions of this kind are almost without example,

on account of the precautions they take to preserve him from this evil.

This nation, like the others, has its medicine-men; these are generally old men, who without study or any science, undertake to cure all complaints. They do not attempt this by simples, or by drugs; all their art consists in different juggleries; that is to say, that they dance and sing night and day about the sick man, and smoke without ceasing, swallowing the smoke of the tobacco. These jugglers eat scarcely anything during all the time that they are engaged in the cure of the sick, but their chants and their dances are accompanied by contortions so violent, that although they are entirely naked and should naturally suffer from cold, yet they are always foaming at the mouth. They have a little basket in which they keep what they call their Spirits, that is to say, small roots of different kinds, heads of owls, small parcels of the hair of fallow deer, some teeth of animals, some small stones or pebbles, and other similar trifles.

It appears that to restore health to the sick, they invoke without ceasing that which they have in their basket. Some of them have there a certain root, which by its smell can put serpents to sleep and render them senseless. After having rubbed their hands and body with this root, they take hold of these reptiles without fearing their bite, which is mortal. Sometimes they cut, with a flint, the part afflicted with the malady, and then suck out all the blood they can draw from it, and in returning it immediately into a dish, they at the same time spit out a little piece of wood, or straw, or leather, which they have concealed under the tongue. Drawing to it the attention of the relatives of the sick man, "There," say they, "is the cause of the sickness." These medicine-men are always paid in advance. If the sick man recovers, their gain is very considerable, but if he should die, they are sure to have their heads cut off by the relatives or friends of the deceased. This never fails to be done, and even

the relatives of the medicine-men find nothing at all of which to complain, and do not testify any concern.

There is the same rule with some other jugglers, who undertake to procure rain or fair weather. These are commonly indolent, old men, who wishing to avoid the labor which is required in hunting, fishing, and the cultivation of the fields, exercise this dangerous trade to gain a support for their families. Towards spring, the nation taxes itself to purchase from these jugglers favorable weather for the fruits of the earth. If the harvest prove abundant, they gain a handsome reward, but if it is unfortunate, they take it from them, and cut off their heads. Thus those who engage in this profession risk everything to gain everything. In other respects their life is very idle; they have no other inconvenience than that of fasting and dancing with a pipe in their mouth, full of water and pierced like a watering-pot, which they blow into the air on the side where the clouds are thickest. In one hand they hold the *sicicouet*, which is a kind of rattle, and in the other their spirits, which they stretch out towards the clouds, uttering frightful cries to invite them to burst upon their fields.

If it is pleasant weather for which they ask, they do not use these pipes, but they mount on the roof of their cabins, and with their arms make signs to the clouds, blowing with all their strength, that it shall not stop over their lands, but pass beyond. When the clouds are dissipated according to their wish, they dance and sing about their spirits, which they place reverently on a kind of pillow; they redouble their fasts, and when the cloud has passed, they swallow the smoke of tobacco, and hold up their pipes to the sky.

Although they never show any favor to these charlatans, when they do not obtain what they ask, yet the profit they receive is so great, when by chance they succeed, that we see a great number of these savages who do not at all fear to run the risks. It is

to be observed, that he who undertakes to furnish rain, never engages to procure pleasant weather. There is another kind of charlatans to whom this privilege belongs, and when you ask them the reason, they answer boldly that their spirits can give but the one or the other.

When one of these Indians dies, his relatives come to mourn his death during an entire day, then they array him in his most beautiful dresses, they paint his face and his hair, and ornament him with plumes, after which they carry him to the grave prepared for him, placing by his side his arms, a kettle, and some provisions. For the space of a month, his relatives come at the dawn of day and at the beginning of the night, to weep for half an hour at his grave. Each one names his degree of relationship. If he were the father of a family, the wife cries, "My dear husband, ah! how I regret you!" The children cry, "My dear father!" The others, "My uncle! my cousin!" &c. The nearest relations continue this ceremony for three months; they cut off their hair in sign of grief, they abstain from painting the body, and are never found at any assembly for festivity.

When any foreign nation comes to treat of peace with the Natchez Indians, they send their couriers to give notice of the day and hour when they shall make their entrance. The great Chief orders the masters of ceremony to prepare all things for this grand occasion. They begin by naming those who during each day should support the strangers, for the expence never falls upon the chief, but always on his subjects. Then they clear the roads, they sweep the cabins, they arrange the seats in a large hall which is on the mound of the great Chief by the side of his cabin. His throne, which is on an elevation, is painted and ornamented, and the bottom is furnished with beautiful mats.

On the day that the ambassadors are to make their entrance, all the nation assembles. The masters of ceremony place the princes, the chiefs of the villages, and the old chiefs of quality

near the great Chief, on particular seats. When the ambassadors arrive, and are within five hundred steps of the great Chief, they stop and chant the song of peace. The ambassage ordinarily consists of thirty men and six females. Six of the best made, and who have the finest voices, march in front; they are followed by the others who chant in like manner, regulating the cadence with the *sicicouet*. The six females are the last.

When the chief has directed them to approach, they advance; those who have the calumets, chant and dance with much agility, now turning around each other, and now presenting themselves in front, but always with violent movements and extraordinary contortions. When they have entered the circle, they dance about the chair on which the chief is seated, they rub him with their calumets from his feet even to his head, and after that go back to find those who belong to their suite. Then they fill one of their calumets with tobacco, and holding the fire in one hand, they advance altogether before the chief and smoke it: they direct the first puff of smoke towards the heavens, the second towards the earth, and the others around the horizon, after which they without ceremony present the pipe to the princes and to the other chiefs.

This ceremony having been finished, the ambassadors, as a token of alliance, rub their hands on the stomach of the chief, and rub themselves over the whole body; they then place their calumets before the chief on small forks, while the person among the ambassadors who is particularly charged with the orders of his nation, delivers an harangue which lasts for an entire hour. When he has finished, they make a sign to the strangers to be seated on the benches ranged near the great Chief, who responds to them by a discourse of equal length. Then the master of ceremonies lights the great calumet of peace, and makes the strangers smoke, who swallow the tobacco smoke. The great Chief enquires of them, whether they arrived safe?

that is, whether they are well, and those who are around them go one after the other to discharge the same office of politeness. After which they conduct them to the cabin which has been prepared for them, and where they are feasted.

That same evening at sunset, the ambassadors, with the calumet in their hands, go with singing to find the great Chief, and having raised him on their shoulders, they transport him to the quarter in which their cabin is situated. They spread on the ground a large skin, on which they cause him to sit down. One of them places himself behind him, and putting his hands on the Chief's shoulders, he agitates all his body, while the others, seated in a circle on the ground, chant the history of their distinguished deeds. After this ceremony, which is repeated night and morning for four days, the great Chief returns to his cabin. When he pays his last visit to the ambassadors, these place a stake at his feet, about which they seat themselves: the braves of the nation having arrayed themselves in all their finery, dance around, striking the stake, and in turn recounting their great exploits in war, then follows the presentation of presents to the ambassadors, which consist of kettles, hatchets, guns, powder, balls, &c.

The day following this last ceremony, it is permitted to the ambassadors to walk through the whole village, which before they were not able to do. Then every evening they give them spectacles, that is to say, the men and women in their most beautiful dresses assemble at the public place, and dance until the night is far advanced. When they are ready to return home, the masters of the ceremonies furnish them with the provisions necessary for the journey.

After having thus given you a slight idea of the character and customs of the Natchez Indians, I proceed, my Reverend Father, as I have promised you, to enter on a detail of their perfidy and treason. It was on the second of December of the year 1729,

that we learned they had surprised the French, and had massacred almost all of them. This sad news was first brought to us by one of the planters, who had escaped their fury. It was confirmed to us on the following day by other French fugitives, and finally, some French women whom they had made slaves, and were forced afterwards to restore, brought us all the particulars.

At the first rumour of an event so sad, the alarm and consternation was general in New Orleans. Although the massacre had taken place more than a hundred leagues from here, you would have supposed that it had happened under our own eyes; each one was mourning the loss of a relative, a friend, or some property; all were alarmed for their own lives, for there was reason to fear that the conspiracy of the Indians had been general.

This unlooked for massacre began on Monday, the 28th of October, about nine o'clock in the morning. Some cause of dissatisfaction which the Natchez thought they had with the Commander,* and the arrival of a number of richly loaded boats for

* [The "cause of dissatisfaction which the Natchez thought they had with the Commander" was of some importance, rather more so than Father le Petit gives us to understand. We find it thus related in a history of the State:—"M. du Chopart, governor of Fort Rosalie, was a man of an overbearing disposition and vindictive temper, who had made himself odious to the Indians by different acts of injustice. Having determined to build a town, he selected, with wanton cruelty, the site of a village of the Natchez, then occupied by a numerous population of the unoffending people. Accordingly he directed the chiefs to remove the inhabitants, and plant them in another place. The Natchez, perceiving that their ruin was resolved on, endeavored to gain time, while they effected a union among themselves, and an alliance with the other tribes. By the promise of a tribute for each hut, they succeeded in inducing the Commander to postpone the execution of his resolve until after the harvest. . . . A general massacre ensued. M. de Chopart fell by the hands of one of the meanest of the Indians, the Chiefs disdaining to stain their hands with his blood."

Bancroft says,—“The Commander Chopart, swayed by a brutal avarice,

the garrison and the colonists, determined them to hasten their enterprise, and to strike their blow sooner than they had agreed with the other confederate tribes. And it was thus that they carried their plan into execution. First they divided themselves, and sent into the fort, into the village, and into the two grants, as many Indians as there were French in each of these places; then they feigned that they were going out for a grand hunt, and undertook to trade with the French for guns, powder, and ball, offering to pay them as much, and even more than was customary, and in truth, as there was no reason to suspect their fidelity, they made at that time an exchange of their poultry and corn, for some arms and ammunition which they used advantageously against us. It is true that some expressed their distrust, but this was thought to have so little foundation, that they were treated as cowards who were frightened at their own shadows. They had been on their guard against the *Tchactas*, but as for the *Natchez*, they had never distrusted them, and they were so persuaded of their good faith, that it increased their hardihood. Having thus posted themselves in different houses, provided with the arms obtained from us, they attacked at the same time each his man, and in less than two hours they massacred more than two hundred of the French. The best known are M. de Chepar, Commander of the post, M. du Codere, Commander among the Yazous, M. des Ursins, Messieurs de Kolly, father and son, Messieurs de Longrays, des Noyers, Bailly, &c.

The Father du Poisson* had just performed the funeral rites of his associate, the Brother Crucy, who had died very suddenly demanded as a plantation the very site of the principal village." (*Hist. U. States*, iii., p. 360.) And the Jesuit Father Vivier, in one of the succeeding letters in this volume, from "the Mission to the Illinois," says, when alluding to this massacre, "*La tyrannie qu'un Commandant François entreprit d'exercer sur eux, les poussa a bout.*"]

* Author of the last two Letters.

of a sun-stroke : he was on his way to consult M. Perrier, and to adopt with him proper measures to enable the Akensas to descend to the banks of the Mississippi, for the accommodation of the voyagers. He arrived among the Natchez on the 26th. of November, that is, two days before the massacre. The next day, which was the first Sunday of Advent, he said Mass in the Parish, and preached in the absence of the Curé. He was to have returned in the afternoon to his Mission among the Akensas, but he was detained by some sick persons, to whom it was necessary to administer the Sacraments. On Monday, he was about to say Mass, and to carry the Holy Sacrament to one of those sick persons whom he had confessed the evening before, when the massacre began ; a gigantic chief six feet in height, seized him, and having thrown him to the ground, cut off his head with blows of a hatchet. The Father in falling only uttered these words, " Ah, my God ! ah, my God !" M. du Codere drew his sword to defend him, when he was himself killed by a musket ball from another Indian whom he did not perceive.

These barbarians spared but two of the French, a tailor and a carpenter, who were able to serve their wants. They did not treat badly either the negro slaves, or the Indians who were willing to give themselves up ; but they ripped up the belly of every pregnant woman, and killed almost all those who were nursing their children, because they were disturbed by their cries and tears. They did not kill the other women, but made them their slaves, and treated them with every indignity during the two or three months that they were their masters. The least miserable were those who knew how to sew, because they kept them busy in making shirts, dresses, &c. The others were employed in cutting and carrying wood for cooking, and in pounding the corn of which they make their *sagamité*. But two things, above all, aggravated the grief and hardness of their slavery ; it was, in the first place, to have for masters those same persons whom they had

seen dipping their cruel hands in the blood of their husbands ; and, in the second place, to hear them continually saying, that the French had been treated in the same manner at all the other posts, and that the country was now entirely freed from them.

During the massacre, the Sun, or the great Chief of the Natchez, was seated quietly under the tobacco shed of the company. His warriors brought to his feet the head of the Commander, about which they ranged those of the principal French of the post, leaving their bodies a prey to the dogs, the buzzards, and other carnivorous birds.

When they were assured that not another Frenchman remained at the post, they applied themselves to plunder the houses, the magazine of the India Company, and all the boats which were still loaded by the bank of the river. They employed the negroes to transport the merchandise, which they divided among themselves, with the exception of the munitions of war, which they placed for security in a separate cabin. While the brandy lasted, of which they found a good supply, they passed their days and nights in drinking, singing, dancing, and insulting in the most barbarous manner, the dead bodies and the memory of the French. The *Tchactas*, and the other Indians being engaged in the plot with them, they felt at their ease, and did not at all fear that they would draw on themselves the vengeance which was merited by their cruelty and perfidy. One night when they were plunged in drunkenness and sleep, Madame Des Noyers wished to make use of the negroes to revenge the death of her husband and the French, but she was betrayed by the person to whom she confided her design, and came very near being burned alive.

Some of the French escaped the fury of the Indians by taking refuge in the woods, where they suffered extremely from hunger and the effects of the weather. One of them, on arriving here, relieved us of a little disquietude we felt with regard to the post

we occupy among the *Yazous*, which is not more than forty or fifty leagues above the Natchez by water, and only from fifteen to twenty by land. Not being able longer to endure the extreme cold from which he suffered, he left the woods under cover of night, to go and warm himself in the house of a Frenchman. When he was near it he heard the voices of Indians, and deliberated whether he should enter. He determined, however, to do so, preferring rather to perish by the hand of these barbarians, than to die of famine and cold. He was agreeably surprised when he found these savages eager to render him a service, to heap kindnesses upon him, to commiserate him, to console him, to furnish him with provisions, clothes, and a boat to make his escape to New Orleans. These were the *Yazous*, who were returning from chanting the calumet at Oumas. The Chief charged him to say to M. Perrier, that he had nothing to fear on the part of the *Yazous*, that "they would not lose their spirit," that is, that they would always remain attached to the French, and that he would be constantly on the watch with his tribe, to warn the French boats that were descending the river to be on their guard against the Natchez.

We believed for a long time that the promises of this Chief were very sincere, and feared no more Indian perfidy for our post among the *Yazous*. But learn, my Reverend Father, the disposition of these Indians, and how little one is able to trust their words, even when accompanied by the greatest demonstrations of friendship. Scarcely had they returned to their own village, when, loaded with the presents they received from the Natchez, they followed their example and imitated their treachery. Uniting with the *Corroys*, they agreed together to exterminate the French. They began with Father Souel,* the missionary of both tribes, who was then living in the midst of them, in their own village.

[* Father Souel was the companion of Father du Poisson, in his "Voyage up the Mississippi."]

The fidelity of the *Ofogoulas*, who were then absent at the chase, has never been shaken, and they now compose one village with the *Tonikas*.

On the 11th of December, Father Souel was returning in the evening from visiting the Chief, and while in a ravine, received many musket-balls, and fell dead on the spot. The Indians immediately rushed to his cabin to plunder it. His negro, who composed all his family and all his defence, armed himself with a wood-cutter's knife, to prevent the pillage, and even wounded one of the savages. This zealous action cost him his life, but, happily, less than a month before he had received baptism, and was living in a most Christian manner.

These Indians, who even to that time had seemed sensible of the affection which their Missionary bore them, reproached themselves for his death as soon as they were capable of reflection; but returning again to their natural ferocity, they adopted the resolution of putting a finishing stroke to their crime by the destruction of the whole French post. "Since the Black Chief is dead," said they, "it is the same as if all the French were dead—let us not spare any."

The next day they executed their barbarous plan. They repaired early in the morning to the fort, which was not more than a league distant, and whose occupants supposed, on their arrival, that the Indians wished to chant the calumet to the Chevalier des Roches, who commanded that post in the absence of M. de Codere. He had but seventeen men with him, who had no suspicion of any evil design on the part of the savages, and were therefore all massacred, not one escaping their fury. They, however, granted their lives to four women and five children, whom they found there, and whom they made slaves.

One of the Yazous having stripped the Missionary, clothed himself in his garments, and shortly after announced to the Natchez, that his nation had redeemed their pledge, and that

the French settled among them were all massacred. In this city there was no longer any doubt on that point, as soon as they learned what came near being the fate of Father Doutreleau. This Missionary had availed himself of the time when the Indians were engaged in their winter occupations, to come and see us, for the purpose of regulating some matters relating to his mission. He set out on the first day of this year, 1730, and not expecting to arrive at the residence of Father Souel, of whose fate he was ignorant, in time to say Mass, he determined to say it at the mouth of the little river of the Yazous, where his party had cabined.

As he was preparing for this sacred office, he saw a boat full of Indians landing. They demanded from them, of what nation they were? "Yazous, comrades of the French," they replied, making a thousand friendly demonstrations to the voyagers who accompanied the Missionary, and presenting them with provisions. While the Father was preparing his altar, a flock of bustards passed, and the voyagers fired at them the only two guns they had, without thinking of reloading, as Mass had already commenced. The Indians noted this, and placed themselves behind the voyagers, as if it was their intention to hear Mass, although they were not Christians.

At the time the Father was saying the *Kyrie Eleison*, the Indians made their discharge. The Missionary perceiving himself wounded in his right arm, and seeing one of the voyagers killed at his feet, and the four others fled, threw himself on his knees to receive the last fatal blow, which he regarded as inevitable. In this posture he received two or three discharges. But although the Indians fired while almost touching him, yet they did not inflict on him any new wounds. Finding himself, then, as it were, miraculously escaped from so many mortal blows, he took to flight, having on still his priestly garments, and without any other defence than an entire confidence in God, whose particular protec-

tion was given him, as the event proved. He threw himself into the water, and after advancing some steps, gained the boat in which two of the voyagers were making their escape. They had supposed him to be killed by some of the many balls which they had heard fired on him. In climbing up into the boat, and turning his head to see whether any one of his pursuers was following him too closely, he received in the mouth a discharge of small shot, the greater part of which were flattened against his teeth, though some of them entered his gums, and remained there for a long time. I have myself seen two of them. Father Doutreleau, all wounded as he was, undertook the duty of steering the boat, while his two companions placed themselves at the oars. Unfortunately one of them, at setting out, had his thigh broken by a musket-ball, from the effects of which he has since remained a cripple.

You may well imagine, my Reverend Father, that the missionary and his companions had no thoughts of ascending the river. They descended the Mississippi with all the speed possible, and at last lost sight of the boat of their enemies, who had pursued them for more than an hour, keeping up a continual fire upon them, and who boasted at the village that they had killed them. The two rowers were often tempted to give themselves up, but encouraged by the missionary, they in their turn made the enemy fear. An old gun which was not loaded, nor in a condition to be, which they pointed at them from time to time, made them often dodge in their boat, and at last obliged them to retire.

As soon as they found themselves freed from their enemies, they dressed their wounds as well as they could, and for the purpose of aiding their flight from that fatal shore, they threw into the river everything they had in their boat, preserving only some pieces of raw bacon for their nourishment.

It had been their intention to stop in passing at the Natchez

but having seen that the houses of the French were either demolished or burned, they did not think it advisable to listen to the compliments of the Indians, who from the bank of the river invited them to land. They placed a wide distance between them as soon as possible, and thus shunned the balls which were ineffectually fired at them. It was then that they began to distrust all these Indian nations, and therefore resolved not to go near the land until they reached New Orleans, and supposing that the savages might have rendered themselves masters of it, to descend even to the Balize, where they hoped to find some French vessel provided to receive the wreck of the colony.

In passing the *Tonikas*, they separated themselves as far as possible from the shore, but they were discovered, and a boat which had been dispatched to reconnoitre them, was not a long time in approaching. Their fear and distrust was renewed, and they did not decide to stop, until they perceived that the persons in that boat spoke very good French, when they overcame their fears, and in the weak state they were, gladly availed themselves of the opportunity to land. There they found the little French army which had been formed, the officers compassionate and every way kind, a surgeon and refreshments. After recovering a little from the great dangers and miseries they had endured, they on the next day availed themselves of a boat which had been fitted out for New Orleans.

I cannot express to you, my Reverend Father, the great satisfaction I felt at seeing Father Doutreleau, his arm in a scarf, arrive after a voyage of more than four hundred leagues, all the clothes he had on having been borrowed, except his cassock. My surprise was increased at the recital of his adventures. I placed him immediately in the hands of brother Parisel, who examined his wounds, and who dressed them with great care and speedy success.

The missionary was not yet entirely cured of his wounds,

when he departed to go and act as chaplain to the French army, as he had promised the officers, in accordance with their request. He endured with them the fatigues of the campaign against the Natchez, and there gave new proofs of his zeal, his wisdom, and his courage.

On his return from the Natchez, he came to recruit himself here for six weeks, which he found very long, but which appeared to me very short. He was impatient to return to his dear mission, but it was necessary for me to fit him out generally with every thing proper for a missionary, and he was obliged to wait for the escort which was going to the Illinois. The risks which they ran on the river during this insurrection of the Indians, induced the Commander to forbid voyagers going in separate companies. He set out therefore, on the 16th of April, with many others, in a body sufficiently large to relieve them from all fear of their enemies. I learned in fact that they had proceeded above the Akensas, without any accident.

The pleasure of seeing Father Doutreleau for the first time, and seeing him too after his escape from such imminent perils, was much impaired by the vivid grief I felt for the loss of two missionaries, with whose merit you were as well acquainted as myself. You know that to a most amiable disposition, they united the appropriate qualifications for apostolical men, that they were very much attached to their mission, that they had already become well acquainted with the language of the Indians, that their earliest labors had produced great fruits, and they gave the promise of still greater results, since neither of them was more than thirty-five or thirty-six years of age. This deprivation, which entirely occupied my thoughts, gave me no time for thinking of the loss we had sustained of their negroes and their effects, although it very much deranged a mission which had just been commenced, and whose necessities you know better than any one else.

But nothing has happened to these two excellent missionaries for which we should mourn, or for which they were not prepared when they devoted themselves to the Indian missions in this colony. This disposition alone, independent of every thing else, has without doubt placed a great difference in the eyes of God between their death and that of the others, who have fallen martyrs to the French name. But I am well persuaded, that the fear of a similar fate will not in the least diminish the zeal of those of our Fathers who had thought of following them, neither will it deter our Superiors from responding to the holy desires they may have of sharing our labors.

Knowing, as you do, my Reverend Father, the vigilance and the oversight of our Governor, you can well imagine that he did not sleep in this sad crisis in which we now found ourselves. We may say without flattery, that he surpassed himself by the rapid movements he made; and by the wise measures he adopted to revenge the French blood which had been shed, and to prevent the evils with which almost all the posts of the colony were threatened.

As soon as he was apprised of this unexpected attack by the Natchez Indians, he caused the news to be carried to all the posts, and even as far as the Illinois, not by the direct and ordinary route of the river, which was closed, but on one side by *Natchitoches* and the *Akensas*, and on the other by Mobile and the *Tchicachas*.* He invited the neighbors who were our allies, and particularly the *Tchactas*,† to avenge this perfidy. He furnished arms and ammunition to all the houses of this city and to the plantations. He caused two ships, that is, the *Duc de Bourbon* and the *Alexandre*, to ascend the river as far as the *Tonikas*. These ships were like two good fortresses against the insults of the Indians, and in case of attack, two certain asylums for the women and children. He caused a ditch to be dug entirely around the

[* The Chickasaws.]

[† The Choctaws.]

city, and placed guard-houses at the four extremities. He organized for its defence many companies of city militia, who mounted guard during the whole night.* As there was more to fear in the grants and in the plantations than in the city, he fortified them with the most care. He had good forts erected at *Chapitoulas*, at *Cannes brûles*, at *Allemands*, at *Bayagoulas*, and at *Pointe Coupée*.

At first, our Governor, listening only to the dictates of his own courage, adopted the design of placing himself at the head of the troops, but it was represented to him, that he ought not to quit New Orleans, where his presence was absolutely necessary, that there was danger of the *Tchactas* determining to fall upon the city, if it should be deprived of its troops; and the negroes, to free themselves from slavery, might join them, as some had done with the Natchez. Moreover he could feel perfectly easy with regard to the conduct of the troops, as the Chevalier de Loubois, with whose experience and bravery he was well acquainted, had been appointed to command them.

Whilst our little army was repairing to the *Tonikas*, seven hundred *Tchactas* mustered, and conducted by M. le Sueur, marched towards the Natchez. We were informed by a party of these people, that the Indians were not at all on their guard, but passed all their nights in dancing. The *Tchactas* took them therefore by surprise, and made a descent on them on the 27th of January, at the break of day. In less than three hours they had delivered fifty-nine persons, both women and children, with the tailor and carpenter, and one hundred and six negroes or negro women with their children; they made eighteen of the

[* As late as 1750, Father Vivier thus describes New Orleans, in a letter: "It is tolerably handsome, the streets are laid out straight, some of the houses are brick and others of wood, and its population consists of French, negroes, and some Indian slaves, who together do not seem to amount, as it appears to me, to more than a thousand or twelve hundred persons.]

Natchez prisoners and took sixty scalps. They would have taken more, if they had not been intent on freeing the slaves, as they had been directed. They had but two men killed and seven or eight wounded. They encamped with their prizes at the grant of St. Catherine, in a mere park enclosed with stakes. The victory would have been complete, if they had waited the arrival of the French army, as had been agreed upon with their deputies.

The Natchez seeing themselves attacked by the formidable *Tchactas*, regarded their defeat as certain, and shutting themselves up in two forts, passed the following nights in dancing their death dance. In their speeches we heard them reproaching the *Tchactas* for their perfidy, in declaring in favor of the French, contrary to the pledge they had given, to unite with them for our destruction.

Three days before this action, the *Sieur Mesples* landed at the Natchez with five other Frenchmen. They had volunteered to *M. de Loubois*, to carry to the Indians negotiations for peace, that they might be able under this pretext to gain information with regard to their force, and their present situation. But in descending from their boat, they encountered a party, who without giving them time to speak, killed three of their men, and made the other three prisoners. The next day they sent one of these prisoners with a letter, in which they demanded as hostages, the *Sieur Broutin*, who had formerly been Commander among them, and the Chief of the *Tonikas*. Besides, they demanded as the ransom for the women, children, and slaves, two hundred guns, two hundred barrels of powder, two hundred barrels of balls, two thousand gun flints, two hundred knives, two hundred hatchets, two hundred pickaxes, five hogsheads of brandy, twenty casks of wine, twenty barrels of vermilion, two hundred shirts, twenty pieces of limbourg, twenty pieces of cloth, twenty coats with lace on the seams, twenty hats bordered with plumes, and a hundred coats of a plainer kind. Their design was to massacre the French

who should bring these goods. On the very same day, with every refinement in cruelty, they burned the *Sieur Mesplex* and his companion.

On the 8th of February, the French, with the *Tonikas*, and some other small tribes from the lower end of the Mississippi, arrived at the Natchez, and seized their temple dedicated to the sun.

The impatience and impracticability of the *Tchactas*, who like all these Indians are capable of only striking one blow, and then disperse, the small number of French soldiers who found themselves worn down by fatigues, the want of provisions which the Indians stole from the French, the failure of ammunition with which they were not able to satisfy the *Tchactas*, who wasted one part of it, and placed the other in reserve to be used in hunting, the resistance of the Natchez who were well fortified, and who fought in desperation, all these things decided us to listen to the propositions which the besieged made, after the trenches had been opened for seven days. They threatened, if we persisted in the siege, to burn those of the French who remained, while on the other hand, they offered to restore them, if we would withdraw our seven pieces of cannon. These, in reality, for want of a good gunner, and under present circumstances, were scarcely in a fit state to give them any fear.

These propositions were accepted, and fulfilled on both sides. On the 25th of February the besieged faithfully restored all that they had promised, while the besiegers retired with their cannon to a small fort which they had hastily built on the *Escore* near the river, for the purpose of always keeping the Natchez in check, and insuring a passage to the voyagers. M. Perrier gave the command of it to M. D'Artaquette, as an acknowledgment of the intrepidity with which, during the siege, he had exposed himself to the greatest dangers, and everywhere braved death.*

[* D'Artaquette, who thus won fame in the Natchez war, and even in

Before the *Tchactas* had determined to fall upon the Natchez, they had been to them to carry the calumet, and were received in a very novel manner. They found them and their horses adorned with chasubles and drapery of the altars, many wore patens about their necks, and drank and gave to drink of brandy in the chalices and the pyx. And the *Tchactas* themselves, when they had gained these articles by pillaging our enemies, renewed this profane sacrilege, by making the same use of our ornaments and sacred vessels in their dances and sports. We were never able to

early youth was looked upon as the pride of Canada, met in after years with a melancholy fate. Appointed to the command of the Illinois, he was summoned in 1736 to lead his braves against the Chickasas from the North, while Bienville attacked them from the South. Accompanied by Father Senat, and by the gallant Vincennes, whose name is borne by the oldest settlement in Indiana, he stole unobserved into the country of the Chickasas, at the head of about fifty French soldiers, and more than a thousand red men. But Bienville had been driven back, and D'Artaguet was obliged to hazard the attack alone. We give the rest of the narrative in the words of Bancroft (*Hist.* iii., p. 367):—One fort was carried, and the Chickasas driven from the cabins it protected; at the second, the intrepid youth was equally successful; on attacking the third fort, he received one wound, and then another, and, in the moment of victory, was disabled. The red men from Illinois, dismayed at the check, fled precipitately. . . . The unhappy D'Artaguet lay weltering in his blood, and by his side fell others of his bravest troops. The Jesuit Senat might have fled: he remained to receive the last sigh of the wounded, regardless of danger, mindful only of duty. Vincennes, too, the Canadian, refused to fly, and shared the captivity of his gallant leader. After the Indian custom, their wounds were stanching; they were received into the cabins of the Chickasas, and feasted bountifully. At last, when Bienville had retreated, the Chickasas brought the captives into a field; and, while one was spared to relate the deed, the adventurous D'Artaguet; the faithful Senat, true to his mission; Vincennes, whose name will be perpetuated as long as the Wabash shall flow by the dwellings of civilized man;—these, with the rest of the captives, were bound to the stake; and neither valor nor piety could save them from death by slow torments and fire.”]

recover more than a small portion of them. The greater part of their Chiefs have come here to receive payment for the scalps they have taken, and for the French and negroes whom they have freed. It is necessary for us to buy very dearly their smallest services, and we have scarcely any desire to employ them again, particularly as they have appeared much less brave than the small tribes, who have not made themselves feared by their great number. Every year disease diminishes this nation, which is now reduced to three or four thousand warriors. Since these Indians have shown out their disposition here, we have not been able to endure them longer. They are insolent, ferocious, disgusting, importunate, and insatiable. We compassionate, and at the same time, we admire our Missionaries, that they should renounce all society, to have only that of these barbarians.

I have renewed my acquaintance with *Paatlako*, one of the chiefs, and with a great number of other *Tchactas*. They have made me many interesting visits, and have often repeated to me very nearly the same compliment which they paid me more than a year ago when I left them. "Our hearts and those of our children weep," they said to me, "since we shall not see you more; you were beginning to have the same spirit with us, you listened to us, and we listened to you, you loved us and we loved you: why have you left us? will you not return? come, go with us!" You know, my Reverend Father, that I was not able to yield to their wishes. I therefore merely said that I would come and rejoin them as soon as it was in my power, but that after all, I should be here only in the body, while my heart was with them. "That is good," replied one of these Indians, "but, nevertheless, your heart will say nothing to us, it will give us nothing." Thus it is that everything comes to that point; they do not love us, and do not find us of the same spirit as themselves, except when we are giving them something.

It is true that *Paatlako* has fought with much courage against

the Natchez, and has even received a musket ball in the loins, while to console him for this wound he has had more esteem and friendship shown him than the rest. Scarcely was he seen in his village, when, inflated with these trifling marks of distinction, he said to Father Baudouin, that all New Orleans has been in a wonderful state of alarm on account of his illness, and that M. Perrier had informed the king of his bravery and the great services he had rendered in the last expedition. In these traits I recognize the genius of this nation: it is presumption and vanity itself.

They had abandoned to the *Tchactas* three negroes who had been most unruly, and who had taken the most active part in behalf of the Natchez. They have been burned alive with a degree of cruelty which has inspired all the negroes with a new horror of the Indians, but which will have a beneficial effect in securing the safety of the colony. The *Tonikas* and other smaller tribes have gained some new advantages over the Natchez, and have taken many prisoners, of whom they have burned three women and four men, after having taken their scalps. Our own people, it is said, begin to be accustomed to this barbarous spectacle.

We could not forbear being affected, when we saw arrive in this city, the French women whom the Natchez had made slaves. The miseries which they had suffered were painted on their countenances. But it seems as if they shortly forgot them; at least, many of them were in great haste to marry again, and we are told there were great demonstrations of joy at their weddings.

The little girls, whom none of the inhabitants wish to adopt, have greatly enlarged the interesting company of orphans whom the nuns are bringing up. The great number of these children only serves to increase their charity and attentions. They have formed them into a separate class, and have appointed two special matrons for their care.

There is not one of this holy sisterhood but is delighted at having crossed the ocean, nor do they seek here any other happiness than that of preserving these children in their innocence, and giving a polished and Christian education to these young French, who are in danger of being almost as degraded as the slaves. We may hope, with regard to these holy women, that before the end of the year they will occupy the new mansion which is destined for them, and which they have for so long a time desired. When they shall once be settled there, to the instruction of the boarders, the orphans, the girls who live without, and the negro women, they will add also the care of the sick in the hospital, and a house of refuge for women of questionable character. Perhaps they will even at length be able to aid in affording regularly each year "the retreat" to a large number of females, in accordance with the taste with which we have inspired them.*

So many works of charity would, in France, be sufficient to occupy many associations and different institutions. But what cannot great zeal effect? These different labors do not at all startle seven Ursulines, and by the grace of God they are able to sustain them, without infringing at all on the observance of their religious rules. But for myself, I very much fear, that if some assistance does not arrive, they may sink under the weight of such great fatigues. Those who before they were acquainted with them, said they had come out too soon and in too great a number, have entirely changed their views and their language; witnesses of their edifying conduct and the great services which they render

[* In Europe it is customary for persons at particular seasons to retire for a time from the world, to give themselves up entirely to prayer and meditation. Some part of the season of Lent is generally selected for this purpose, and many, for the sake of more entire seclusion, take up their residence during this time in some religious house. This is called going into "retreat," and is the custom to which Father le Petit here refers.]

to the colony, they find that they have not arrived soon enough, and that there could not come too much of the same virtue and the same merit.

The *Tchikachas*, a brave nation but treacherous, and little known to the French, have endeavored to seduce the Illinois tribes from their allegiance: they have even sounded some particular persons to see whether they could not draw them over to the party of those Indians who were enemies of our nation. The Illinois have replied to them, that they were almost all of the Prayer, (that is, according to their manner of expression, that they are Christians,) and that in other ways they are inviolably attached to the French, by the alliances which many of that nation had contracted with them, in espousing their daughters.

"We always place ourselves," added they, "before the enemies of the French; it is necessary to pass over our bodies to go to them, and to strike us to the heart before a single blow can reach them."

Their conduct is in accordance with this declaration, and has not in the least contradicted their words. At the first news of the war with the Natchez and the Yazous, they came hither to weep for the Black Robes and the French, and to offer the services of their nation to M. Perrier, to avenge their death. I happened to be at the Governor's house when they arrived, and was charmed with the speeches they made. *Chikagou*,* whom you saw in Paris, was at the head of the *Mitchigamias*, and *Mamantouensa* at the head of the *Kaskakias*.

Chikagou spoke first. He spread out in the hall a carpet of deer skin, bordered with porcupine quills, on which he placed two calumets, with different Indian ornaments, accompanying them with a present according to the usual custom. "There," said he, in showing these two calumets, "are two messages which

[* Has not this Chief bequeathed his name to a flourishing city of Illinois—*Chicago*?]

we bring you, the one of religion, and the other of peace or war, as you shall determine. We have listened with respect to the Governors, because they bring us the word of the King our Father, and much more to the Black Robes, because they bring us the word of God himself, who is the King of kings. We have come from a great distance to weep with you for the death of the French, and to offer our braves to strike those hostile nations whom you may wish to designate. You have but to speak. When I went over to France, the king promised me his protection for the Prayer, and recommended me never to abandon it. I will always remember it. Grant then your protection to us and to our Black Robes." He then gave utterance to the edifying sentiments with which he was impressed with regard to the Faith, as the interpreter Baillarjou enabled us to half understand them in his miserable French.

Mamantouensa spoke next. His address was short, and in a style widely different from that which is usual among the Indians, who a hundred times repeat the same thing in the same speech.

"There," said he, addressing M. Perrier, "are two young slaves *Padoukas*, some skins, and some other trifles. It is but a small present which I make you; nor is it at all my design to induce you to make me one more costly. All that I ask of you is, your heart and your protection. I am much more desirous of that than of all the merchandise of the world, and when I ask this of you, it is solely for the Prayer. My views of the war are the same as those of *Chikagou*, who has already spoken. It is useless therefore for me to repeat what you have just heard."

Another old Chief, who had the air of an ancient patriarch, then rose. He contented himself with saying, that he wished to die as he had lived, in the Prayer. "The last words," added he, "which our fathers have spoken to us, when they were on

the point of yielding up their latest breath, was to be always attached to the Prayer, and that there is no other way of being happy in this life, and much more in the next which is after death."

M. Perrier, who has the deepest religious feelings, listened with evident pleasure to these Indian speeches. He abandoned himself to the dictates of his own heart, without taking the precaution to have recourse to the evasion and disguises which are often necessary, when one is treating with the generality of Indians. To each speech he made such an answer as good Christians should desire. He declined with thanks their offers of service for the war, since we were sufficiently strong against the enemies who lived at the lower end of the river, but advised them to be on their guard, and to undertake our defence against those who dwelt on the upper part of the same river.

We always felt a distrust of the *Fox* Indians, although they did not longer dare to undertake anything, since Father Guignas has detached from their alliance the tribes of the *Kikapous* and the *Maskoutins*. You know, my Reverend Father, that being in Canada, he had the courage to penetrate even to the *Sioux*, wandering Indians near the source of the Mississippi, at the distance of about eight hundred leagues from New Orleans, and six hundred leagues from Quebec. Obligated to abandon this infant Mission, by the unfortunate result of the enterprise against the *Foxes*, he descended the river to repair to the Illinois. On the 15th of October in the year 1728, he was arrested when half-way by the *Kikapous* and the *Maskoutins*. For five months he was a captive among these Indians, where he had much to suffer and every thing to fear. The time at last came when he was to be burned alive, and he prepared himself to finish his life in this horrible torment, when he was adopted by an old man, whose family saved his life, and procured him his liberty. Our missionaries, who were among the Illinois, were no sooner acquainted

with his sad situation, than they procured him all the alleviations they were able. Everything which he received, he employed to conciliate the Indians, and succeeded even to the extent of engaging them to conduct him to the Illinois, and while there to make peace with the French and the Indians of that region. Seven or eight months after this peace was concluded, the *Maskoutins* and the *Kikapous* returned again to the Illinois country, and took away Father Guignas to spend the winter with them, from whence, in all probability he will return to Canada. He has been exceedingly broken down by these fatiguing journeys, but his zeal, full of fire and activity, seems to give him new strength.

The Illinois had no other residence but with us, during the three weeks they remained in this city. They charmed us by their piety, and by their edifying life. Every evening they recited the chapelet in alternate choirs, and every morning they heard me say Mass; during which, particularly on Sundays and Festival days, they chanted the different prayers of the church suitable to the offices of the day. At the end of the Mass, they never fail to chant, with their whole heart, the prayer for the King. The nuns chanted the first Latin couplet in the ordinary tone of the Gregorian chant, and the Illinois continued the other couplets in their language in the same tone. This spectacle, which was novel, drew great crowds to the church, and inspired a deep devotion. In the course of the day, and after supper, they often chant, either alone or together, different prayers of the church, such as the *Dies Iræ*, &c., *Vexilla Regis*, &c., *Stabat Mater*, &c. To listen to them, you would easily perceive that they took more delight and pleasure in chanting these holy canticles, than the generality of the Indians, and even more than the French receive from chanting their frivolous and often dissolute songs.

You would be astonished, as I have myself been, on arriving

at this mission, to find that a great number of our French are not, by any means, so well instructed in religion as are these neophytes ; they are scarcely unacquainted with any of the histories of the Old and New Testament ; the manner in which they hear the holy mass and receive the sacraments, is most excellent ; their catechism, which has fallen into my hands, with the literal translation made by Father Le Boullanger, is a perfect model for those who have need of such works in their new missions. They do not leave these good Indians to be ignorant of any of our mysteries, or of our duties, but attach them to the foundation and the essentials of religion, which they have displayed before them in a manner equally instructive and sound.

The first thought which is suggested to those who become acquainted with these Indians, is, that it must have been at great cost of labor to the missionaries, and that it will be still more so, to form them into any kind of Christianity. But their assiduity and patience is abundantly recompensed by the blessings which it has pleased God to pour out upon their labors. The Father Le Boullanger has written me word, that he is obliged, for the second time, considerably to enlarge his church, on account of the great number of Indians who each year have received baptism.

The first time that the Illinois saw the nuns, *Mamantouensa*, perceiving before them a troop of little girls, remarked—"I see, indeed, that you are not nuns without an object." He wished to say, that they were not mere solitaries, laboring only for their own perfection. "You are," he added, "like the Black Robes, our Fathers ; you labor for others. Ah ! if we had above there two or three of your number, our wives and daughters would have more wit, and would be better Christians." "Ah, well !" the Mother Superior answered him, "choose those whom you wish." "It is not for me to choose," said *Mamantouensa*, "it is for you who know them. The choice should fall on those who are most attached to God, and who love him most."

You may well imagine, my Reverend Father, how much these holy females were charmed to find in an Indian, sentiments so reasonable and Christian-like. Alas! it will take time and pains to teach the *Tchactas* to think and speak in this way. This indeed can only be the work of Him, who knows how, when it pleases Him, to change the stones into children of Abraham.

Chikagou guards most carefully, in a bag made expressly for the purpose, the magnificent snuff-box which the late Madame, the Duchess d'Orleans, gave him at Versailles. Notwithstanding all the offers made to him, he has never been willing to part with it, a degree of consideration very remarkable in an Indian, whose characteristic generally is, to be in a short time disgusted with anything he has, and passionately desire whatever he sees, but does not own.

Everything which *Chikagou* has related to his countrymen, with regard to France, has appeared to them incredible. "They have bribed you," said some to him, "to make us believe all these beautiful fictions." "We are willing to believe," said his relatives, and those by whom his sincerity was least suspected, "that you have really seen all that you tell us, but there must have been some charm which fascinated your eyes, for it is not possible that France can be such as you have painted it." When he told them that in France they were accustomed to have five cabins, one on top of the other, and that they were as high as the tallest trees, that there were as many people in the streets of Paris, as there were blades of grass on the prairies, or musquitoes in the woods, and that they rode about there, and even made long journeys in moving cabins of leather, they did not credit it any more than when he added that he had seen long cabins full of sick people, where skilful surgeons performed the most wonderful cures. "Hear!" he would say to them in sport, "you may lose an arm, a leg, an eye, a tooth, a breast, if you are in France, and they will supply you with others, so that it will not be noticed."

What most embarrassed *Mamantouensa*, when he saw the ships, was to know how it was possible to launch them into the water after they had been built on land, where arms enough could be found for this purpose, and above all to raise the anchors with their enormous weights. They explained both these points to him, and he admired the genius of the French who were capable of such beautiful inventions.

The Illinois departed on the last day of June; they were to unite with the *Akensas*, for the purpose of falling on the *Yazous* and on the *Corroys*. These last having set out on their retreat to the *Tchikasas*, whither they were carrying the French scalps they had taken, were met on the way by the *Tchalchousmas* and by some *Tchactas*, who in their contest with them took eighteen scalps and delivered some French women with their children. Some time afterwards, they were again attacked by a party of the *Akensas*, who took from them four scalps, and made many of their women prisoners. These good Indians encountered on their return two boats of French hunters; they passed their hands over them from head to foot, according to their custom, in testifying their sorrow for the death of the French, and of their Father in Jesus Christ. They made a solemn oath, that while one *Akensa* should be remaining in the world, the Natchez and the *Yazous* should never be without an enemy. They showed a bell and some books, which they were taking home, they said, for the first Black Chief who should come to their village. These were all that they had found in the cabin of Father Souel.

I was in pain to learn what these barbarians had done with the body of this missionary, but a French woman who was then their slave, has informed me, that she at last induced them to give it burial. "I saw him," she would often say to me, "lying on his back in the canes very near his house; they had not taken from him anything but his cassock. Although he had been dead fifteen days,

his skin was still as white, and his cheeks as red as if he were merely sleeping. I was tempted to examine where he had received the fatal blow, but respect stopped my curiosity; I placed myself a moment at his knees, and have brought away his handkerchief which was near him."

The faithful *Akensas* mourned every day in their village the death of Father du Poisson, and with the most earnest entreaties, demanded another missionary. We could not excuse ourselves from granting this request to a nation so amiable, and at all times so attached to the French, possessing too a degree of modesty of which the other nations were ignorant, and among whom there exists no peculiar obstacle to Christianity, except their extreme attachment to jugglery.

But we have endeavored, my Reverend Father, to console ourselves in our grief with an argument of which you would never think. It is, that we may congratulate ourselves our loss has not been more general. In fact, the two dear missionaries for whom we mourn, did not appear to be by any means as much exposed to the cruelty of the Indians as are many others, particularly Father de Guyenne, and still more Father Baudouin.

The latter is without any defence in the midst of the great nation of the *Tchactas*. We have always had a great distrust of these Indians, even at the time when they were making war for us upon the Natchez. Now they have become so inflated with their pretended victory, that we have much more need of troops to repress their insolence, and to keep them in their duty, than to finish the destruction of our open enemies.

Father de Guyenne, after much opposition on the part of the Indians in the neighborhood of Carolina, succeeded in building two cabins in two different villages, to be near at hand to learn their language and to instruct them; but they were both demolished. He will be obliged at last to confine his zeal to the

French fort of the *Alibamons*, or to seek a more abundant harvest on the banks of the Mississippi.

It only remains, my Reverend Father, to inform you of the situation of our enemies. They are united near the river of the *Ouachitas*, on which they have three forts. We believe that the *Natchez* are as yet in number about five hundred warriors, without counting their women and children; they were scarcely more than seven hundred before the war. Among the *Yazous* and the *Corroys* there are not more than forty warriors. They have planted their corn between two little rivers which run near their forts. It would only be necessary to cut off this corn, to starve them during the winter, but the thing is not easy to effect, from what the smaller tribes inform us, who harass them continually. The country is cut up by *Bayouks*,* and filled with cane-brakes, where the inconceivable quantity of mosquitoes would not permit an ambuscade to be established for any length of time.

The Natchez, who were shut up in their forts since the last expedition, have begun again to show themselves. Incensed that a party from *Oumas* and *Bayagoulas* had captured one of their boats, in which were seven men, a woman, and two children, they went in great numbers near a small fort, where they have surprised ten Frenchmen and twenty negroes. There was but one small soldier with two negroes who were able to save themselves. He had formerly escaped the massacre made by the Natchez by concealing himself in an oven, and this time he escaped by hiding in the trunk of a tree.

You can well believe, my Reverend Father, that this war has retarded the French colony; nevertheless, we flatter ourselves that this misfortune will be productive of benefit, by determining the Court to send the forces necessary to tranquillize the colony and render it flourishing. Although they have nothing to fear at New Orleans, either from the smaller neighboring tribes,

[* A bayou is a water-course connecting the lakes or rivers.]

whom our negroes alone could finish in a single morning, or even from the *Tchactas*, who would not dare to expose themselves on the lake in any great numbers, yet a panic terror has spread itself over almost every spirit, particularly with the females. They will, however, be reassured by the arrival of the first troops from France, whom we are now constantly expecting. As far as our missionaries are concerned, they are very tranquil. The perils to which they see themselves exposed seem to increase their joy and animate their zeal. Be mindful then of them and of me in your holy prayers, in the union with which I am with respect, &c.

[It may, perhaps, interest the reader to know the future history of the Natchez. They had fled across the Mississippi, and erected their fortifications about 180 miles up the Red River. Here the letter of Father le Petit leaves them. The French, having obtained a reinforcement, pursued them, attacked them in their fort, and after a sanguinary struggle, obliged them to surrender at discretion. Their women and children were reduced to slavery, and compelled to work in the plantations. Of the surviving warriors, some fled still farther to the West, some remained with the Chickasas, and others found a shelter among the Muskhogees, among whom their ancient language is still preserved. The Great Sun and more than four hundred prisoners were shipped to Hispaniola, and sold as slaves. Thus perished the tribe of the Natchez.]

LETTER XI.

FROM FATHER CIVIER, OF THE SOCIETY OF JESUITS, TO A MISSIONARY
OF THE SAME SOCIETY.

MY REVEREND FATHER,

The Peace of God be with you.

MISSION TO THE ILLINOIS.

1750.

LETTER XI.

FROM FATHER VIVIER, OF THE COMPANY OF JESUS, TO A FATHER
OF THE SAME COMPANY.

At Illinois, the 17th of November, 1750.

MY REVEREND FATHER,

The Peace of our Lord be with you :

I ACCEPT with pleasure the proposition which you make. The slight merit that I can acquire by my labors I willingly consent to share with you, in the assurance which you give, that you will aid me with your holy prayers. I gain too much by this association not to enter into it with all my heart.

Another point which you desire, and on which I am going to satisfy you, is the detail of our Missions. We have three stations in this part of the world, one of Indians, one of French, and a third composed partly of French and partly of Indians.

The first contains more than six hundred Illinois, all baptized with the exception of five or six; but the "fire water" which is sold them by the French, and especially by the soldiers, in spite of the reiterated prohibitions on the part of the king, and that which is sometimes distributed to them, under pretext of maintaining them in our interests, has ruined that Mission, and caused the greater part of its converts to abandon our holy religion. The Indian, and particularly the Illinois, who at other times are the gentlest and most tractable of men, become when intoxicated, frantic and brutally ferocious. Then, they attack each other with their knives, inflicting terrible wounds. Some have lost their ears, and others a part of the nose, in these tragi-

cal scenes. The greatest good that we do among them, is the administration of baptism to children who are at the point of death. It is at this station that I have my ordinary residence with Father Guienne, who acts as my instructor in the study of the Illinois language.

The French Cure where Father Vattrin labors, is composed of more than four hundred French of every age, and more than two hundred and fifty negroes. The third Mission, seventy leagues from here, is much smaller; it is under the charge of Father Meurin. The rest of our Mission in Louisiana consists of a residence at New Orleans, where the Superior General of the Mission lives, together with one of the Fathers, and two Lay-Brethren. We have there a large plantation, which is now in a good condition. It is from the revenues of this plantation, together with their pensions from the king, that the wants of the Missionaries are supplied.

When the Mission is sufficiently provided with laborers, (and in this colony they ought to be at least twelve in number,) we must establish one among the Akansas, another among the Tchactas, and a third among the Alibamons. The Reverend Father Baudouin, the actual Superior General of the Mission, resided formerly among the Tchactas; he remained for eighteen years among these savages. When he was on the point of reaping some fruits from his labors, the troubles which the English excited in that nation, and the peril to which he was evidently exposed, obliged Father Vitri, then Superior General, in concert with the Governor, to recall him to New Orleans. Now that these difficulties begin to abate, they think of re-establishing the Mission. Father Moran has been for some years among the Alibamons. The impossibility however of exercising his ministry there, for the benefit either of the Indians or French, has induced the Superior to recall him, that he might be entrusted with the direction of the Nuns and of the Royal Hospital which is now under our charge.

The English trade, as well as the French, among the Alibamon Indians. You can easily imagine what an obstacle this presents to the progress of Religion, for the English are always ready to excite controversy. Among the Akansas we have now actually no one, were those poor savages in a state to make any choice on this subject. Such, my Reverend Father, is the state of our Mission. The rest of my letter will be taken up with a short description of the country.*

* * * * *

On ascending the Mississippi, we find French settlements above New Orleans as well as below. The largest of these is a little colony originally founded by Germans, (*Allemands*) at ten leagues distance from the city. Pointe Coupée is thirty-five leagues from the Germans; they have constructed there a fort of pine, in which a small garrison is maintained. On the western bank of the river, we can count sixty settlements in a space of five or six leagues. Fifty leagues from Pointe Coupée is Natchez; here we have scarcely more than a garrison imprisoned, so to speak, in a fort, through fear of the *Chicachats* and other hostile Indians. There were formerly as many as sixty dwellings at this point, and a powerful Indian tribe by the name of the Natchez, who were much attached to us, and from whom we received important services; but the tyranny which a French Commander exercised towards them, drove them to extremities. In one single day they put all the French to the sword, with the exception of a few who managed to escape. One of our Fathers who was descending the Mississippi, and who was induced to remain for the purpose of

[* We omit the greater part of this letter, because the descriptions of the Illinois country are but a repetition of those given by Father Marest in the former letter. The parts we have selected are interesting, as showing the state in 1750 of those missions and settlements of which Fathers du Poisson and le Petit gave an account more than twenty years before. This letter, therefore, furnishes a fit conclusion to their narratives.]

saying Mass on Sunday, was involved in the destruction. Since then we have avenged this blow by the almost total annihilation of the Natchez tribe. There remain but a few of them scattered among the *Chicachats* and the *Chéraquis*, where their situation is as precarious as that of slaves.

* * * * *

A hundred leagues above the Natchez are the Akansas, an Indian tribe of about four hundred warriors. We have near them a garrisoned fort, to furnish succors to the convoys which are ascending to the Illinois country. At this place there were formerly some settlers, but in the month of May, 1748, the *Chicachats*, our irreconcilable enemies, aided by other savage tribes, attacked this post suddenly, killed several persons, and led thirteen away captive. The rest took refuge in the fort, which contained at that time not more than a dozen soldiers. They made a show of attacking it, but had not lost more than two men when they beat a retreat. Their drummer was a French deserter from this same garrison at the Akansas.

The distance from the Akansas to the Illinois is nearly one hundred and fifty leagues; through all that extent of country there is not a single settlement. Nevertheless, to ensure us its possession, it would be well if we had a good fort upon the *Ouabache*,* the only place where the English can enter the Mississippi.

* * * * *

There are in this part of Louisiana† five French villages, and three belonging to the Illinois, in a space of twenty-two leagues, situated on an extensive prairie, bounded at the east by a chain of mountains, and the river of the Tamarouas, and at the west by the Mississippi. These five French villages contain about one

[* The Ohio river.]

[† Father Vivier is here speaking of the country now called Illinois. The name of Louisiana seems then to have been given to the whole West.]

hundred and forty families. The three Indian villages can furnish three hundred men capable of bearing arms.

* * * * *

At the north and north-west, the country is unlimited in extent. It comprises that immense tract watered by the Missouri and its tributary streams, the most beautiful region in the world. What a field do these Indian tribes offer for the zeal of the missionary! They belong to the district of the priests of the Foreign Missions, to whom for several years past the Bishop of Quebec has given them in charge. There are three of these priests here, who have charge of the two French Cures; nothing can be more lovely than their character, or more edifying than their conduct. We live with them as if we were members of the same fraternity.

Among the tribes in Missouri, there are some who seem most favorably disposed for the reception of the Gospel; for example, the *Panismahas*. One of the priests of whom I have just spoken, wrote one day to a Frenchman who was trading with these Indians, and begged him in his letter to baptize those of their children whom he found at the point of death. The Chief of the village seeing the letter, asked, "What is the news?" "None," answered the Frenchman. "What!" said the Indian, "because we are red men, may we not know the news?" "It is from the Black Chief," replied the Frenchman, "he has written advising me to baptize the children who are dying, so that they may go to the Great Spirit." The Indian Chief, perfectly satisfied, said to him, "Do not put yourself to any trouble in this matter, I will take upon myself the task of giving you notice whenever there shall be a child in danger." He assembled his people: "What do you think," said he to them, "of this Black Chief?" (for it is thus that they call the missionaries,) "we have never seen him, we have never done him any service, he dwells far from us towards the rising of the sun, and yet he thinks of our village;

he wishes to do us good, and when our children come to die, he wishes to send them to the Great Spirit; this Black Chief must be very good."

Some merchants who came from his village, told me of traits which prove, that though a savage, he is not wanting in wit or good sense. At the death of his predecessor, the votes of his tribe were unanimously given in his favor. He at first excused himself from accepting the rank of Chief, but at last, being constrained to acquiesce, "You wish, then," said he, "that I should be your Chief; I consent to it, but know that I will be in reality Chief, and in this capacity will exact implicit obedience. Hitherto the widows and orphans have been much neglected; I require that in future their wants shall be provided for; and in order that they may never be forgotten, I require that they shall receive the first share." He therefore ordered his *Escapia*, who is his steward, whenever they went to the chase, to reserve a quantity of food sufficient for the widows and orphans.

These people have as yet but few guns among them. They hunt on horseback with arrows and lances. They surround a herd of buffaloes, and but few of them escape. The animals being brought down, the *Escapia* of the Chief lays his hand on a certain number of them, which form the portion of the widows and orphans, and no one is permitted to touch any of them. One of the hunters having, inadvertently without doubt, commenced cutting from this portion, the Chief killed him on the spot with his gun.

This Chief receives the French with great distinction. He does not permit them to eat except with himself, or with some Chief of a strange tribe, if he happens to meet with any. He honors with the title of the *Sun* the most despicable of the French who find their way to his village, and therefore says, that the sky is always clear as long as the French remain there. A month ago he came to salute our Commander, and I went to the fort of

Chartres, six leagues from hence, on purpose to see him. I found him to be an exceedingly handsome man. He treated me with great politeness, and invited me to go and give the spirit to his people, that is to say, to instruct them. His village, according to the report of the French who have been there, can furnish nine hundred men capable of bearing arms.

In conclusion, I would remark, that this country is of much greater importance than is commonly supposed. From its situation alone it is well that France should spare no pains to preserve it. It is true that it has not yet enriched the coffers of the King, and that it is expensive to defend it; but it is not less true that the tranquillity of Canada and the safety of the whole lower colony depend on it. Certainly without this post, there would be no land communication between Louisiana and Canada. Another consideration is, that many parts of Canada, and all those below the river, would be deprived of the provisions which are brought from the Illinois, and which are often their chief dependence. By establishing here a permanent settlement, the King would prevent all these inconveniences, and would confirm himself in the possession of the most extensive and most beautiful country in Northern America. To be entirely convinced of this, he has only to cast his eyes on the map of Louisiana, to consider the situation of the Illinois, and the multitude of tribes to whom this post would serve as a barrier.

I am, in the communion of our holy faith, &c

Charles, six leagues from hence on purpose to see him. I found him to be an exceedingly handsome man. He treated me with great politeness, and invited me to go and give the spirit to his people, that is to say, to instruct them. His village, according to the report of the French who have been there, can furnish nine hundred men capable of bearing arms.

In conclusion, I would remark that this country is of much greater importance than is commonly supposed. From the plain upon which it is built, a river should open no less to the westward than to the east. It is true that it has not yet embraced the waters of the Mississippi, and that it is expensive to defend it; but it is not less true that the tranquillity of Canada and the safety of the whole lower colony depend on it. Certainly without this post, there would be no free communication between Louisiana and Canada. Another consideration is, that many parts of Canada, and all those below the river, would be deprived of the provisions which are brought from the Illinois, and which are often their chief dependence. By establishing here a permanent settlement, the King would prevent all these inconveniences, and would acquire himself in the possession of the most extensive and most beautiful country in Northern America. To be entirely convinced of this, he has only to cast his eyes on the map of Louisiana, to consider the situation of the Illinois, and the multitude of tribes to whom this post would serve as a barrier.

I am, in the communion of our holy faith, &c.

15th

All momentary things here, except the things of the world, are but vanity and emptiness. I have seen many of the people of this country, who are very good and very virtuous, but who are not yet converted to the Christian religion. I have seen many of the people of this country, who are very good and very virtuous, but who are not yet converted to the Christian religion. I have seen many of the people of this country, who are very good and very virtuous, but who are not yet converted to the Christian religion.

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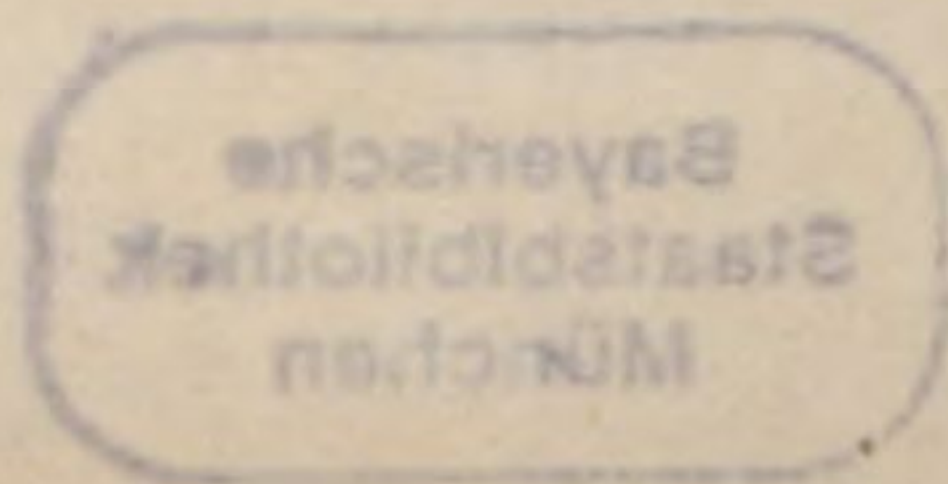
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